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IN MEMORIAM.

BY MARK TRAFTON.

Our martyred dead!
On each low bed
Green be the chaplet, fresh the roses;
O lightly rest
On each calm breast
The turf where each in peace reposes!

Hail, hero shades!
Your battle blades
A wall of steel our homes surrounded;
Your deeds have won
From sire to son,
Love, joy and gratitude unbounded.

No marble cold
May guard your mold,
But living hearts around are swelling;
Each daring deed
Shall gain the meed
Of praise from all hearts richly willing.

Your sacred trust
Be the choice trust
Of Freedom's grateful sons and daughters.
While future raise
Your name shall raise
From Atlantic to Pacific's waters.

THE COLLEGE MUST GO.

BY PROF. B. F. BOWNE.

That the classics must go, has long been settled. Of what use are they? It is severely asked. They have no practical value; they are speedily forgotten; and as an equipment for the struggle for existence, they are unspeakably absurd. And since ours is a practical age, and somewhat free in its thinking withal, it is plain that the worship of the fetiche must cease. "They didn't know everything down in Judea," and they didn't know everything in Greece and Rome. In fact, we are the ancients, classics and all.

This sort of thing has become tolerably familiar to all of us of late years. But while we are rejoicing at the condign punishment thus meted out to the classicists, a doubt begins to arise in our minds as to where this logic will stop. That one contrives to forget a good deal of classical lore in a short time after graduation, is no doubt true; but sadly enough this forgetfulness is not confined to the classics. Not every one retains the formulas of trigonometry and the calculus in perfect, or even blessed, memory for many years. Many a graduate would be put to it to read Greek or Latin at sight; but quite as many would be at a loss to deduce Taylor's theorem or to integrate a differential formula, to give the order of geological periods, or the table of atomic weights. In short, if students were examined five years after graduation upon their college studies, the failures would be quite as frequent and as grievous in the scientific and mathematical departments as in the classical; and that, too, apart from the fact that the "science" has probably changed meanwhile. Now what a grievous waste of time this indicates. The amount of time and strength spent upon subjects which have been so expeditiously forgotten cannot fail to arouse our practical age to loud and persistent protest. We cannot afford to waste the best years of our youth in such resultless effort.

The utility of the classics, too, is questioned. We don't object, but must express our surprise that the objection should be urged against the classics alone. Suppose a student can differentiate any function whatever, knows all the circular functions by heart, can develop the logarithm of x into a series, and can integrate anything integrable; of what value is all that? If he is going to be a civil engineer, some of his knowledge will be of use; but even then he can buy a book of tables which will dispense with most of it. But if he is not going to follow any mathematical profession, how worthless his knowledge is! As a doctor, or lawyer, or merchant, or farmer, he will never need to develop the logarithm of x into a series; and the time spent in acquiring such useless knowledge must be viewed as wasted. How plain it is

that the mathematical fetiche is high unto cursing.

And science, too, is in no better plight when judged by the standard of utility. A student may know the unit of heat-energy and the dynamic value of the ohm, the erg, and the farad. He may be able to make many chemical stews and stenches, and to give the table of atomic weights and the latest arrangement of geologic periods. He may even be able to dissect a clam and point out its stomach and lungs. But even supposing so deep a draught at the well of science, it is very far from plain what practical advantage nine out of ten possessors of this valuable knowledge are to reap from it. Of course such knowledge may have value for some; but the average man is in no way better fitted thereby for his particular struggle for existence. In practical life there is very little call for a knowledge of the double stars or the wave-length of hydrogen. It is much to be feared that the survival of the fittest would get the better of the lawyer or minister who should rely in his profession on his acquaintance with the ohm. Such knowledge is good for those who can use it; but it has too little general utility to be approved of by our practical age. It seems, then, like a wanton, if not a wicked, waste of time to have science introduced into a system of general education, when it plainly has so little practical value for the great majority of students. If they learn it, they will soon forget it. If they remember it, it will soon be antiquated; and in any case they will never make any use of it. Clearly the scientific fetiche will have to go after the classical. In fact, it makes even a poorer show than the classical fetiche; for the classical student does reap the advantage of some acquaintance with the language he is constantly using.

The direction of the logic is plain. It makes against not only the classical fetiche, but against the college fetiche in general. No system of general education beyond "the three Rs" can be proposed which is not open to the charge of being impractical. It sets the young to studying what they will never have any use for, and what they will probably forget. There is no longer any place for the college as such. Its place must be taken by the professional school, or by groups of professional schools. Indeed, it would be better to do away with the college altogether; for as a professional school it is an undoubted failure. It always strives to serve two masters with the well-known result of this experiment. But if it be kept, let the young fledgling choose his own course; for unless he greatly mistakes himself, he is fully able; and besides, he often has wise counselors at home and elsewhere to advise him as to what is practical. Let him carefully abstain from any study which shall not bear upon his profession; for that would be impractical; and besides, the idea of a broad education is said to have been exploded. Finally, let him receive a degree which is coming to mean, is especially desired by him as being, "good form," and the educational revolution will be complete. The kingdom of utility is at hand; and the college must go. The true aim of education is not to develop men, but to develop engineers, chemists, entomologists, etc.; and for this work the professional school is better fitted than the college. An occasional classical student will be needed to furnish a glossary of the technical terms used; otherwise the scientist will stand as helpless before his own terminology as a Papuan before an eclipse.

THE SUCCESSORS OF ST. PAUL AT ROME.

BY REV. W. HASKELL.

The Roman catacombs are nearly or quite sixty in number. Their united extent is a little over six hundred acres, and the whole length of their passage-ways is reckoned from about five hundred and fifty to nearly six hundred miles. Their depth below the surface is sometimes sixty, seventy, or even eighty feet. The whole number who in all ages have found in them their last resting-

place is variously estimated from four to seven millions.

During the infancy of the church, these cities of the dead were also the hiding-places of the living, and being situated in accordance with Roman law, outside the gate, they have been aptly compared to "an encampment of a Christian host besieging pagan Rome." Here the church militant found safe shelter during its early years, but in the third century the hate of the heathen began to pursue them even to the abodes of the dead. In the middle of this third century, when Rome could count its people by the million, the Christian community numbered about 50,000. Oh, sight for mingled tears and laughter! What can history show us more pathetic, and at the same time, to human eyes, more utterly ridiculous, than this little company, without wealth, power, learning, friends or worldly cunning, gathering in scattered bands in these dismal places, and partaking, with prayer and song, of their simple meal in memory of their slain Lord? What will they do? Say, rather, what will they not do? They are sent to change the sovereignty of the world; to set a Christian emperor on the throne of Caesar; to reform the government of the empire from bottom to top; nay, even to change the very substance of man's being by infusing into human nature itself a new and glorious life, whose fullness will at last bring every fleeting thought into willing obedience to Christ.

A mighty task! To earthly sight, truly a forlorn hope! Yet, as we look back through the mists of ages and on them coming up from the tombs to take the Eternal City, as their Lord had already taken the city of the great King, in their own blood, they have not the look of victims led away to death, nor even of stern men laden with a commission to reform society. Rather they are like a band of happy children hurrying on with merry shout and song and laugh in a noisy play. Children, indeed, they were in simple faith and hope, though they were heroes in will and devotion. Withrow says:—

"The enthusiasm for martyrdom prevailed at times almost like an epidemic. It was one of the most remarkable features of the ages of persecution. Notwithstanding the terrible tortures to which they were exposed, the fiercer the tempests of heathen rage, the higher and brighter burned the zeal of the Christian heroes. Age after age summoned the soldiers of Christ to a conflict whose highest garrison was death. They bound persecution as a wreath about their brows, and exulted in the 'glorious infamy' of suffering for their Lord. The brand of shame became the badge of highest honor. Besides the joys of heaven, they won imperishable fame on earth, and the memory of the humble slave was often haloed with a glory surpassing that of a Curius or a Horatius. The meanness hind was enabled by the accolade of martyrdom to the loftiest peerage of the skies. His consecration of suffering was elevated to a sacrament and called a baptism of fire or of blood."

"Burning to obtain the prize, the impatient candidates for death often pressed with eager haste to seize the palm of victory and the martyr's crown. They trod with joy the fiery path to glory, and went as gladly to the stake as to a marriage feast. 'Their fetters,' says Eusebius, 'seemed like the golden ornaments of a bride.' They desired martyrdom more ardently than men afterwards sought a bishopric. They exulted amid their keenest pains that they were counted worthy to suffer for their divine Master. . . . 'These things,' says St. Basil, 'so far from being a terror, are rather a pleasure and a recreation to us.'"

Do you think they carried their zeal too far? Ask some war-worn veteran whether battles are won by men who in the heat of conflict regulate every step and every word by the standard of a fashionable parlor. Remember, too, that they hid themselves from danger while hiding was possible. It was only when the heathen themselves had taken away all hope of escape that they turned with a shout of triumph which even to the hardened Roman seemed unearthly, and blocked the jaws of death with their own bodies.

When their warfare was accomplished, they were laid to their last, long rest in the same places whence their prayers and songs had ascended during life. And who were they? They were men of whom the world was not worthy; the best citizens of the empire; the salt of the earth at a

time when society seemed ready to perish in its own corruption. Yet they were practically outlawed, defamed as atheists and enemies of the human race, driven from the society of men to the dwellings of the dead, and thence dragged forth to die in their turn by the most cruel deaths. Yet how little did these things move them from the serene repose of faith!

The same historian tells us:—
"One of the most striking circumstances which impresses an observer in traversing these silent chambers of the dead, is the complete avoidance of all images of suffering and woe, or of tragic awfulness, such as abound in sacred art above ground. There are no representations of the sevenfold sorrows of the Mater Dolorosa, nor cadaverous Magdalens accompanied by eyeless skulls as a perpetual *memento mori*. There are no pictures of Christ's agony and bloody sweat, of His cross and passion, His death and burial; nor of flagellations, tortures, and fiery pangs of martyrdom, such as those that harrow the soul in many of the churches and picture galleries of Rome. Only images of joy and peace abound on every side. These gloomy crypts are a school of Christian love and gentle charity, of ennobling thoughts and elevating impulses. The primitive believers, in the midst of their manifold persecutions, rejoiced even in tribulation. 'There is no sign of mourning,' says Agincourt, 'no token of resentment, no expression of vengeance; all breathes of gentleness, benevolence and love.' 'To look at the catacombs alone,' says Rochette, 'it might be supposed that persecution had no victims, since Christianity has made no allusion to suffering.' There are no symbols of sorrow, no appeals to the morbid sympathies of the soul, nothing that could cause vindictive feelings even toward the persecutors of the church; only sweet pastoral scenes, fruits, flowers, palm branches and laurel crowns, lambs and doves; nothing but what suggests a feeling of joyous innocence as of the world's golden age."

There is a Latin hymn (*Quid, tyrannus, quid minaris*), which has come to us from an unknown author and an unknown age, like a trumpet-peal from the heroic ages of the church. It bears the title, "St. Augustine's Antidote against the Tyranny of Sin," though its language, at first sight at least, might seem addressed to some human tyrant.

"Tyrant, why thy terrors mention?
All the tortments thou canst call,
All the stores of thy invention
For a lover are too small;
To be tortured is beguilement;
Little power has pain to move;
Better death than sin's defilement!
Greater is the power of love."

"Kindle flames how fierce soever,
Fire's utmost fury call;
To the sword, the cross deliver,
Yet to love 'tis taught at all!
To be tortured is beguilement;
Little power has pain to move;
Better death than sin's defilement!
Greater is the power of love."

"Ah, that pang was too delicious!
Only once can death befall!
Thousand agonies were precious,
Every punishment is small.
To be wounded is beguilement;
Little power has pain to move;
Better death than sin's defilement!
Greater is the power of love."

New Haven, Conn.

THE REAPING COMMENCED.

BY REV. J. E. SCOTT.

About twenty-nine years ago, Dr. Butler entered the wonderful Ganges Valley to found the North India Mission of the Methodist Episcopal Church in a field in which the Gospel sower had never gone forth to sow. He was advised by the highest official in the metropolis and capital of Oudh to renounce his hopeless task, and go back to America. But the Doctor was not the man to do that. He went to India to accomplish a work of God, and he could not cease until he had fulfilled his mission. God directed him in the selection of the very garden spot of that wonderful empire, and in selecting the most eligible positions as centres from which to reach the masses. Not one of them has ever been abandoned, while scores have been added. Lucknow, Shahjehanpur, Bareilly, Moradabad—these were the cities chosen at once and are now strongholds of Christianity.

But for a long while in this great field, surging with its millions of immortal souls, but little impression was seemingly made upon the people. It was sing, and pray, and preach, and teach, and cry unto God in earnest prayer, night and day, week after week, and month after month, and year after year, in heat and rain, amid opposition and hindrances the like of which has been seldom seen in

the history of the church. It was the sowing time. It is still going on. But a change has set in. Fields white unto the harvest are being reaped, and even the sower "comes again with rejoicing bringing his sheaves with him." Twenty thousand Sunday-school scholars have poured into the Sunday-schools, and the work is only limited by the paucity of teachers. Then the work commenced in Gondale district in Oudh, and a new era seemed to dawn. Bro. Knowles gathered his little band of workers, and with strong faith in God marched into the midst of heathen festivals and preached the Word with such power that scores were convicted, confessed Christ, and were baptized on the spot.

And now comes more wonderful word still. The manifestations of power are becoming general throughout the mission. On the Sitapur and Lakhnapur circuits Bros. Bare and Lawson with their helpers went to the Gola Gokra Nath *mela* (fair), and under the preaching of the Word a half a score came out and were baptized at once. A few days later, on the same circuit at another *mela*, Dr. Johnson writes: "I preached four times a day for four days; had thirty-six workers with me—twenty men and sixteen women; twelve persons were baptized, and very many of the poor people are almost persuaded to come to Christ."

Under date of the 25th of March, Bro. Badley sent a special telegram to the *Indian Witness*: "At the Ajudhiya *mela* yesterday Brothers Chrisman Lal and Paul baptized ninety-six Hindoos! Part of these were children. Great impression made among the people. Praise God for this great work." But the telegram did not tell half the story. First, a poor leper was saved, and through him others were brought, until the brethren had baptized one hundred and one on the first day! On the second day one hundred and two were saved. And so the work went on until before the *mela* closed two hundred and forty-eight—the majority Brahmins, one-third women, and one-third children—were baptized in the name of Christ. Glory to God!

This is but the beginning of a great spiritual harvest. In the presence of these facts, who can be cold and indifferent? Who can decline to assist in rolling up a round million of dollars to help on this glorious work? Let the reaping go on, and let the church see to it that the harvest hands are paid.

THE CONVERSION OF PETER.

BY REV. WM. L. GILL.

Concerning the apostles who "accompanied with" Christ, the Gospels tell us something of their occupations and social condition and the circumstances of their becoming His followers. But nothing is said of their spiritual conversion. It is universally agreed that they were all godly men (except Judas, "the son of perdition"); but when or under what conditions their spiritual life was inaugurated, we are not informed. Their conversion to Christ was simply the dawn of a belief in Him as the Messiah—a belief which was temporarily destroyed at His crucifixion; so that they became again for a little while unconvinced, because they had never as yet risen to the proper conception of the character and mission of Jesus as the Christ.

In connection with the crucifixion Peter ran into special temptation. He was not so sunk and craven as to flee utterly away. As secretly as possible he followed Christ and the multitude to trace the issue of events, probably indulging a faint hope, growing ever fainter, that Jesus would suddenly burst His bonds, confound His foes, and proclaim and effectively demonstrate His Messiahship, and with irresistible power and divine majesty inaugurate the new era. But Jesus submitted quietly to every indignity, even the most disgusting and painful, and gave no sign of power, though He was now condemned as "worthy of death." It was then that Peter was accosted by damels and accused as His disciple; and now his courage and devotion utterly gave way. His hopes are thoroughly blasted, and he is a back-

slider to the position of the common Jew; and nothing remains but to go "a-fishing" as he had been wont to do before he knew Jesus.

It was in anticipation of this that Christ singled Peter out for special address before the crucifixion, and He exhorted this ardent and impulsive disciple to strengthen his brethren after his re-conversion. "When thou art converted," says the Master. So he had been unconvinced for awhile; which means only that he had lost faith in Jesus as the Messiah, not that he had sold his soul to sin, like Judas. He had not become a "son of perdition." He was not morally and spiritually recreant and dead. It is true he denied with oaths all connection with Christ, under the stress of an overwhelming temptation. That is, he solemnly and emphatically renounced all faith in Jesus as the Christ. In that sense he knew not the man. He had known Him, but knew Him no more. To be sure, it was wrong; but it was blindness and weakness more than sin. Had he not repented, it might have been fatal; but, on the other hand, with his spirit and the subsequent light he received, repentance was a moral necessity. His heart at bottom was right, and very easy and happy was his re-conversion to Christ.

Peter may stand for all the other apostles. They all lost faith in Christ and fled, as He predicted. They were all offended with Him—stumbled from the upright following of Him. They all needed again to be converted just the same as Peter, and converted they were after the resurrection and the evidences thereof which were presented to them; in the course of which probably Peter fulfilled the Master's injunction to "strengthen his brethren."

This conversion of Peter and his fellow apostles consisted in the recovery of a lost faith and a vast elevation in the spiritual quality of that faith—conversion to a far higher life after a temporary mental convulsion; a salvation from certain gross and carnal views of the kingdom of God to purer and nobler conceptions and a loftier and holier personal experience, character and power.

The conversion of Lydia exemplifies the same principle, in that it was not a conversion from a godless, irreligious state, but a conversion from a lower to a higher religion, from lower to higher spiritual life and conception.

This is a conversion which many of our church members need. They want a second blessing, whatever they may call it. Some of them are in great need of a third blessing. While religion advances by infinitesimal steps, it is by such steps that it prepares for a vastly larger step, just as the gradual progress of Jewish and Gentile thought introduced the fullness of times which inaugurated the Christian dispensation.

So there are people who are not in the visible church, but who worship with it and who need this kind of conversion to give them the joy of the Lord and the experience of divine love and make them more happy and useful as God's children. They have not received the spirit of adoption. They are God's servants rather than God's children. They have made no formal profession of religion, and their spiritual development is small. But we are not justified in saying that they are dead in trespasses and sins. For they attend church, contribute to its support, assent to its main doctrines, and preserve a well-ordered life. Such men are not to be confidently addressed as heirs of hell and children of the devil. Yet we should strive for their conversion, so that in their own hearts they may "know the love of God which passeth knowledge," rising to a higher spiritual plane. Many of our best converts are of this class—persons who have been long or always conscious, who now emerge into a higher life, which grows in beauty and power, and which makes them lights in the world and pillars in the temple of our God.

REFLECTIONS OF A PASTOR.

BY REV. J. M. WILLIAMS, A. M.

1. By far too few of our people are supplied with Methodist literature. In the earlier days every

Methodist minister was *ex-officio* a colporteur. By this means the standard doctrinal works of the denomination were introduced into the Methodist homes, besides various volumes of a less ponderous, but equally healthful, character. That method is now almost totally abandoned. The various depositories, and the facility for communication and transportation, added to an unformulated sentiment that book-selling is too secularizing for the ministry, have brought about this result. Now the ministers are the "authorized agents" for the various religious weeklies only. At least, that is the practical truth; and now and then the minister ignores this restricted agency. As a consequence, many families are left without even a religious newspaper, not to speak of books, upon their table.

That it is the duty of the minister to see to it that a religious newspaper is introduced into the greatest number of families possible, will doubtless be questioned by no one. The objection of cost—about the only objection urged—must be overcome by showing the advantage to be gained by the presence, and the loss sustained by the absence, of the religious weekly. Recent inquiry at the homes of a congregation brought back the fact that a religious weekly was taken in only two-fifths of those homes! I question whether the *HERALD* goes into two-fifths of all our New England Methodist homes. We pastors can do much at this point, and thereby help the *HERALD*, the cause of Christ, and ourselves; for every reader of an excellent religious weekly is for that reason a more loyal supporter of his church and pastor.

2. The benevolences of the church are powerful vitalizing and energizing agencies, not only upon the denomination, but also upon the individual. The failures upon the part of many to recognize the salutary authority of the legislature of the church, in their neglect to respond to those benevolences which have been authorized or commended, affords occasion for serious reflection. Methodism occupies the conservative medium between priestly dictation on the one side, and enfeebling, disintegrating, individual independence on the other. These various benevolent collections are presented, not because it is the will of the church that they be taken, but because of their intrinsic merit and all-important place in the great work of evangelizing the world. Hence they are commended to the study as well as support of the entire church. Still, the endorsement of the church ought in itself to be no man authority; and the presumption is that they cannot be ignored, if the church presents them, without retarding the wheels of Christianity, and burdening the refusing individual with the weight of a moral failure.

In all this I am not pleading for quantity so much as quality. The temptation of the weaker and poorer Christians in every department of religious activity is to do nothing, because they cannot do much. They forget that two mites may be more than thousands; and because they have only two mites to give, they do nothing. The poor are sometimes more afflicted with pride than the rich, albeit they do not suspect it. The little drops of rain, and not the flood, bless the farmer, and in turn are blessed by him.

3. In the matter of speaking to others on the subject of religion, or of bearing testimony in meetings, quality is to be emphasized as well as quantity. No man can be too earnest or industrious for God, and yet common-sense and thoughtfulness are valuable ingredients in the religious dish. The person who has spoken at every meeting for the last ten years, but who has invariably presented the same ideas, as well as he who, without regard to time and circumstance, inflicts the religious theme upon all whom he meets, is wanting in industry and discretion. The religious thermometer that gauges the temperature by the number of testimonies only, is unworthy of a patent. That meeting is best where the most fervency prevails, the least time is wasted, and the most sense is uttered.

Yet let no one be justified in remaining silent all the time. Religious exercise conduces to religious growth; and he who fails to confess his Lord before men, not only endangers his cause before the Father, but deliberately declines to feed upon the strongest and most nourishing religious food. Still more pious enthusiasm will no more atone for the lack of common-sense, than mere formal confession or religious indolence and deadness will feed the soul.

Concord, N. H.

Miscellaneous.

"HAVE YOU SAVING FAITH IN THE LORD JESUS CHRIST?"

BY REV. E. S. STACKPOLE.

This question is asked every one who is received into full membership in the Methodist Episcopal Church. It is feared that many respond in the affirmative who have no clear conception of what Wesley meant by "saving faith." It will be found, on examination of his Works, that his own idea of faith, as well as of other phases of religious experience, underwent substantial modification during his life. He says of himself that for many years previous to that memorable night in Aldersgate Street he was "ignorant of the nature of saving faith; apprehending it to mean no more than a firm assent to all the propositions contained in the Old and New Testaments" (Vol. II, p. 80). On such faith he justified himself, and then endeavored to justify his faith by his works. Yet he had some measure of reliance upon Christ, for which he did not give himself full credit till later years. His association with the Moravians led him to abandon his former views of faith and to run to the other extreme, that he had no proper faith at all. He says, "All my pretensions to faith dropped at once," and he began praying continually "for this very thing, justifying, saving faith" (Vol. III, p. 73). It is noticeable that here he makes no distinction between justifying and saving faith, or the faith which is the condition of justification and the habitual trust which results from an assurance of justification. The witness of the Spirit and its resultant trust answered to the conception of faith which he learned from Peter Böhler and the Moravians. This was no other than the Calvinistic definition of faith. It is the direct gift of God, and follows regeneration in their *ordo salutis* rather than precedes it. Wesley was convinced by Böhler "of unbelief, of the want of that faith whereby alone we are saved," and he began to follow his advice, "Preach faith till you have it; and then, because you have it, you will preach it." He says, "I want that faith which none can have without knowing that he hath it, a faith that frees from sin, from fear, and from doubt, through the love of God shed abroad in the heart and the witness of the Holy Spirit."

This Calvinistic conception of faith was still further supported in Wesley's mind by his adherence to the definition of faith given in the Homilies of the Church of England, a definition which he quotes with or without additions a score of times or more throughout his works. Only eighteen days after he received the witness of the Spirit, in a sermon preached before the University of Oxford, he gives the following definition of faith: "Christian faith is, then, not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ, a trust in the merits of His life, death, and resurrection; a recumbency upon Him as our atonement and our life, as given for us and living in us. It is a sure confidence which a man hath in God, that through the merits of Christ his sins are forgiven and he reconciled to the favor of God." The first sentence is a proper definition of justifying faith, and faithfully records his own experience in seeking after God. The second sentence is the quotation from the Homily on Salvation, and, as Watson says, describes "the habitual faith of a justified person," or the faith which results from the direct witness of the Spirit. Wesley, no doubt, meant these two definitions to express the same meaning, but they do not. The idea of justifying faith was in his mind, but not yet well formulated and distinct. Elsewhere in defining faith he omits generally the substance of his own definition, and gives that of the Church of England. It may be noticed in passing that these two definitions correspond to the first and second branches or acts of faith alluded to in his sermon on the Scripture Way of Salvation (Vol. I, p. 387. Cf. notes on the same in Watson's Life of Wesley, pp. 155, 156).

In 1733 (Vol. I, p. 149, Sermon on the Circumcision of the Heart), he defines faith in terms that would well define the direct witness of the Spirit. It is not only an assent to Scriptural truth, but also "the revelation of Christ in our hearts; a divine evidence or conviction of His love, His free unmerited love to me a sinner; a sure confidence in His pardoning mercy, wrought in us by the Holy Ghost; a confidence, whereby every true believer is enabled to bear witness, 'I know that my Redeemer liveth,' etc. Again, in 1745, alluding to the attestation of the Spirit, he says, "When they have this faith, they cannot possibly doubt of their having it; although it is very possible, when they have it not, they may doubt whether they ever had it or not" (Vol. VI, p. 629). So, also, at the Conference of 1744 he says, "No man can be justified and not know it," though in the Conference of 1747 it was allowed that there might be some "exempt cases," yet "if Christ is not revealed in them, they are not yet Christian believers." In the Minutes of 1746 this conversation occurs:

Q.—1. Are not the assurance of faith, the inspiration of the Holy Ghost, and the revelation of Christ in us, terms nearly of the same import?

A.—He that denies one of them must deny all; they are so closely connected together.

Q.—2. Are they ordinarily, where the pure Gospel is preached, essential to our acceptance?

A.—Undoubtedly they are; and, as such, to be insisted on, in the strongest terms.

Again, in 1770, he says, "Faith is sight; that is, spiritual sight; and it is light and not darkness."

Wesley taught that faith is "the gift of God," and is "usually given in an instant." It is "often given in dreams or visions of the night; which faith we account neither better nor worse than if

it came by any other means" (Vol. V, p. 200).

The view of faith presented in the above quotations was still further strengthened in Wesley's mind by the interpretation he gave to Heb. 11: 1. He took this to be a definition of faith instead of one of many statements that may be made respecting faith in its exercise. Covetousness is idolatry, but idolatry is not a definition of covetousness. But accepting this verse as a definition of faith in general, he declared it to be "a divine or supernatural evidence and conviction" of the things of God. On this verse he based his views of faith more than upon any other of Scripture.

A true, living, Christian, saving faith (for he uses these adjectives interchangeably) is inseparable from the direct witness of the Spirit, and often defined in equivalent terms. Nor does he at first allow any distinction between this and justifying faith. In a conversation with the Bishop of Bristol, in 1739, he says, "By justifying faith I mean a conviction wrought in a man by the Holy Ghost, that Christ hath loved him, and given Himself for him; and that through Christ his sins are forgiven." In a footnote Bishop Emory has said, "This is substantially the definition in the Homily, but Mr. Wesley thought more correctly afterward. It would appear from the Homily that the faith by which justification is obtained, is a belief that we already possess it." We may notice in passing that this is the very view of faith which is all too current now-a-days.

In the Minutes of 1744 occurs a distinction between justifying and saving faith. "A sinner is convinced by the Holy Ghost, 'Christ loved me and gave Himself for me.' This is that faith by which he is justified, or pardoned, the moment he receives it. Immediately the same Spirit bears witness, 'Thou art pardoned; thou hast redemption in His blood.' And this is saving faith whereby the love of God is shed abroad in his heart." Here is a clear distinction, and it also shows the order of salvation as Wesley always afterward taught. Both justifying faith and saving faith are a supernatural conviction, the one that Christ died for me in the intention of His sacrifice; the other, that my sins are forgiven. One is wrought through the instrumentality of Scripture truth; the other, by the direct witness of the Spirit, since Scripture nowhere declares it.

In a letter to his brother Charles, in 1747, he denies that justifying faith is a sense of pardon (though he had previously affirmed it), and declares that it is "contrary to reason," "a fully absurd." Yet he declares it as his opinion that "the church gives this account of justifying faith." By a sense of pardon he means "a distinct explicit assurance that my sins are forgiven," and he declares this to be the common property of Christians, and that it is "the proper Christian faith" (Vol. VI, p. 660). He admits that "there may be faith without full assurance" (1756). But he believes this is "usually owing either to disorder of the body or ignorance of the Gospel promises."

As Wesley advanced in years, he was more and more inclined to separate the witness of the Spirit from the exercise of faith. In 1781 he writes to Joseph Benson thus: "That some consciousness of our being in the favor with God, is joined with Christian faith, I cannot doubt; but it is not the essence of it. A consciousness of pardon cannot be the condition of pardon" (Vol. VII, p. 80). Writing in 1785 to Miss Cooke, he says, "I blame none for not believing he is in the favor of God, till he is in a manner constrained to believe it. But laying all circumstances together, I can make no doubt of your having a measure of faith. Many years ago, when one was describing the glorious privilege of a believer, I cried out, 'If this be so, I have no faith.' He replied, 'Habeas fidem, sed exiguum'—You have faith, but it is weak. The very same thing I say to you, my dear friend. You have faith, but it is only as a grain of mustard seed. Hold fast what you have, and ask for what you want. There is an irreconcilable variability in the operations of the Holy Spirit on the souls of men" (Vol. VII, p. 199). Southey declares that he uttered this in old age to Melville Horne: "When fifty years ago my brother Charles and I, in the simplicity of our hearts, told the good people of England that unless their sins were forgiven, they were under the wrath and curse of God, I marvel, Melville, they did not stone us. The Methodists, I hope, know better now; we preach assurance as we always did, as a common privilege of the children of God; but we do not enforce it, under the pain of damnation, denounced on all who enjoy it not" (Life of Wesley, p. 177). In harmony with this, we offer one more quotation from Sermon CXXI, on Faith: "Indeed, nearly fifty years ago, when the preachers, commonly called Methodists, began to preach that grand Scriptural doctrine, salvation by faith, they were not sufficiently apprised of the difference between a servant and a child of God. They did not clearly understand that even one 'who feareth God and worketh righteousness is accepted of Him.' In consequence of this, they were apt to make sad the hearts of those whom God had not made sad. For they frequently asked those who feared God, 'Do you know that your sins are forgiven?' And upon their answering, 'No,' immediately replied, 'Then you are a child of the devil.' No; that does not follow. It might have been said (and it is all that can be said with propriety), 'Hitherto you are only a servant, you are not a child of God.' The distinction would have been still better if he had declared the servant to be also a child, but not yet notified of his adoption by the witness of the Spirit. God has many children who have as yet only the faith of servants. They need the gift of the Holy Ghost like the converts at Samaria and at Ephesus (Acts 8: 5-17, and 19: 1-6).

We sum up the settled convictions of Wesley as regards the order of salvation:—

1. Conviction of sin, wrought by the Holy Spirit through the instrumentality of truth.
2. Repentance, including a turning from sin and unto God, and leading to a sense of complete helplessness and self-despair.
3. A divine evidence and conviction, wrought also by the Holy Ghost through the instrumentality of Gospel truth, that Christ died for me, or as he states it elsewhere, that Christ is (1) willing, (2) able, (3) able and willing now, to save even me.
4. Voluntary acceptance of Christ as Prophet, Priest and King, or entire surrender to God. This is justifying faith.
5. Justification, regeneration and adoption, followed by "a divine evidence and conviction that he doeth it." This is not based on Scriptural truth, but is the direct testimony of the Spirit to the consciousness of the believer, with varying degrees of clearness. It is usually immediate upon justification, but may be delayed.
6. Filial confidence, or the faith of a son. This is what Wesley means by "saving faith in the Lord Jesus Christ."

LA ROY SUNDERLAND.

BY REV. LUTHER LEE, D. D.

A friend has sent me a copy of ZION'S HERALD of April 22, 1885, containing a marked article by Rev. R. H. Howard, with the above heading, "La Roy Sunderland." I learn from the article that Mr. Sunderland is supposed to be nearing the end of this life, under the cloud of infidelity—hopeless, rayless infidelity!

I became intimately acquainted with Mr. Sunderland fifty-eight years ago. We were then both in the strength of our manhood, and were both Methodist Episcopal preachers. I was an earnest Methodist, and he appeared to be, and I believe he was. We were both outspoken, fearless and determined anti-slavery men. Of course we shared the fiery opposition which was then waged against all who pursued the course we did; but the result appears to have been very different as seen in our subsequent lives. If it made him an infidel, it had no such effect upon me. I first examined the question of slavery, and became convinced that slavery was inherently and incurably wrong, admitting of no remedy short of its own utter destruction. I then denounced it, and commenced to preach and lecture against it.

When some of my brethren opposed me, denounced me, and affirmed that slavery was a Bible institution, I made as thorough an examination of the question as I could, and became convinced that slavery received no support from the Scriptures, and that when truly interpreted, they became a consuming fire which will melt every bondman's chains from his limbs. Of course I saw that my opposers put a false construction upon the Scriptures, but that had no tendency to make an infidel of me, so long as I could see their mistake, and could give them a better and clearer construction. As my opposers admitted the inspiration of the Scriptures, they were the most powerful weapon I could wield in the fight; and they were compelled to maintain the pro-slavery teaching of the Scriptures, or give up the contest. For me to have turned infidel, would have been to throw away this most powerful weapon. As slavery was so obviously wrong, when examined in the light of reason, it confirmed my faith in the inspiration of the Scriptures to find them opposed to this as to all other evils.

The article before me says:—"There are many who believe that had not La Roy Sunderland been abused, and thus soured and embittered by the treatment he received at the hands of ecclesiastical authorities on account of his ardent, sometimes audacious advocacy of anti-slavery principles, he might not have become the lost apostate that he is, dying without God and without hope in the world."

Allow that many do so believe; go further, and allow that they are right in so believing, and it will only criminate the authors of the abuse with which he was assailed; it will not justify, excuse, or extenuate the dereliction of Mr. Sunderland. The abuse did not make him an infidel; he made it the occasion for turning away from the faith which had delivered unto him, and which he had received and preached. Other men have been abused without becoming infidels. Peter, John and Paul were abused. Luther, Wesley and Whitefield were abused. When men engaged in a righteous cause become derelict under the influence of opposition and abuse, there is always some other element which is allowed to enter in and divert the mind from the main to secondary objects. I had frequent interviews with Mr. Sunderland during the process of his change or changes, and noted his progress.

Mr. Sunderland was entirely unfitted for the work of a Methodist preacher, in consequence of a loss of his voice. But he could write, and became the editor of Zion's Watchman, an anti-slavery paper, published by an association. In this position he did great work for some years. Anti-slavery spread and grew stronger, and other strong men took the field, and other anti-slavery papers sprang up in different localities, and of different shades of character. These facts lessened the comparative influence of Zion's Watchman and its editor. The association declined, and finally the paper was discontinued.

During the life-time of Zion's Watchman, the subject of mesmerism came prominently before the public mind, and Mr. Sunderland seized upon it with great zeal, calling it pathetism, and practicing it as a livelihood, or means of gain. I do not say that this was wrong, unless the wrong be found in the fact of making a gain out of what was no real benefit to the community.

Mr. Sunderland has since died, at Hyde Park, Mass.

I attended some of Mr. Sunderland's lectures, and was impressed with his great pretensions to what seemed to me to be an occult knowledge of what he called the science of pathetism. He pretended, in the early lectures of his series, to be dealing with preliminaries, which should lay the foundation for astonishing revelations in the future lectures, but those closing revelations never came; that is, I never realized them, and I doubt if others did. This method may have helped him to obtain and hold an audience, until the bubble burst. I did not attend to investigate; I had done this before, and was vain enough to believe I knew as much as he did of what was real in mesmerism, yet it seemed to me that he pretended to know more than I did, and much more than I believed he knew. On conversing with him, I found we had reached directly opposite conclusions. I believed I had demonstrated, through mesmeristic phenomena, that there is a spirit in man, which is no part of the body, which gives its normal phenomena through the bodily organs, but which can and does, in abnormal conditions, sometimes act independently of the bodily organs. Mr. Sunderland said man had no soul—that what we call the mind is only a function of the brain. On this we parted, but we met once more.

Mr. Sunderland came into my office in the city of New York, and told me he had come from Boston to see the Fox girls—to investigate the spirit-rappings as exhibited through them—who were in the city. I told him I should be pleased to learn the result of his investigation, and he promised to call and report. He called and told me he was entirely convinced of the truth and reality of the spirit-rappings. I inquired, "Did you hold communication with any of the spirits?" He answered, "Not directly, but I inquired through the medium if I could become a medium, and the answer was that I could if I would communicate with the spirits of my mother and sister, who would meet me in Boston." I then said to him, "You told me that man has no soul, and that what we call the mind is only a function of the brain. How do you reconcile that with your spirit-rapping?" He seemed a little non-plussed, but replied, "I was mistaken when I said that," and left the office; and I have never met him since, and never expect to meet him again in this world. I turned to my office companion and said, "Sunderland has laid his plan to transfer the spirit-rappings to Boston; you will soon hear from it there," and so it came to pass.

Mr. Editor, you will allow me to record my last testimony, which is likely to be my last record in ZION'S HERALD. I am now well advanced in the eighty-fifth year of my age, and a last word to the very few who will remember me when I blew the jubilee trumpet of abolition on the hills of New England, and to others, may do some little good. That was a hard battle, but there were some who fought it through without getting incurably soured, or losing confidence in the Gospel. The whole battle, which I helped in some small degree to fight, with all the fiery opposition and abuse which at one period were poured upon the leading anti-slavery men, with the triumph of the cause in the overthrow of slavery, has confirmed me in the truth and saving power of the Gospel. The Scriptures are the word of God, and "the word of the Lord endureth forever."

The battle of life with me is over; the storm-clouds have swept over me and passed away. I am sure that my unshaken faith in the divinity of the Christian religion alone could have supported and brought me safely to this calm evening hour. It is not a vain boast when I say that for sixty-five years I have not indulged a doubt of the inspiration of the Scriptures. Let Mr. Sunderland, or whoever else will, die an infidel; cling ye, my friends, to the Gospel, which alone glows with the light and life of immortality.

GOD'S LOVE.

BY REV. S. CUSHING.

The Saviour in His sacrificial prayer as our High Priest, prayed for His apostles, and then for all believers, "that they all may be one; as thou, Father, art in me and I in thee, that they may be one in us." Again, "I in them, and thou in me, that they may be made perfect in one; so that they may be one as we are one."

This for which He prays is fellowship with Christ and the Father, and also Christian fellowship or communion with saints. But it goes far beyond this, and it is oneness with Christ and with the Father in the salvation of the world, "that the world may believe that thou hast sent me," and "know that thou hast loved them as thou hast loved me." To this end Christ gives to them the glory given Him of the Father, the Holy Spirit to qualify them for this mission. They are one in Him and with Christ and the Father not in nature, but in the great mission of human salvation. While they work in this cause, angels rejoice in its fruit—the repentance of the sinner.

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Here was sacrifice on the part of the Father and love incomprehensible even to an angel mind.

Christ loved us, and gave Himself for us, that He might redeem us from all iniquity, and purify us unto Himself, a peculiar people zealous of good works. Here was the sacrifice and immeasurable love of Christ for the salvation of man. St. Paul entered with all his soul into this union with Christ and the Father to save the world. He says: "The love of Christ constraineth us, because we thus judge that if one died for all then we also must die for all; and that we live should not henceforth live to ourselves, but to Him who died for them and rose again." Here was Paul's consecration

to this great work, and in his course was the Saviour's prayer answered. Not merely the love of Christ shed abroad in his heart producing love to Him for forgiveness and peace, but a great advance in his personal experience. Giving himself wholly to the Lord, he finds a love after the similitude of Christ's love, for the salvation of men, and this love, for its constrains, impels, urges him in untiring efforts to save sinners.

This is the blood-bought privilege of each believer. He does not appreciate his interest in the Saviour till he can sympathize with Him in this work. Christ has need of each, and has assigned to every one a place in this mission. We are to bear on our hearts in earnest, continued prayer a lost world, and improve each opportunity to lead men to salvation. Our hearts consecrated, the beauty of the Lord resting on us, our lives manifesting it, our substance held ready as needed, our efforts to save the children, our families, friends and all to whom we can have access, will indicate our interest in Christ and in the work so precious to Him. The travail of His soul in the disciples efforts shall satisfy Him.

Reader, shall you fall in accomplishing your part of this work? Will you withhold your efforts, or abate your zeal in any degree, and grieve the Holy Spirit, and retard the work of God? He that converteth a sinner shall save a soul from death and hide a multitude of sins. They that turn many to righteousness shall shine as the brightness of the firmament and as the stars forever.

LETTER FROM BULGARIA.

MR. EDITOR: It is some time since I wrote you about our missionary work far off in this part of the world. At the beginning of the new year, having found good opportunity for making a missionary tour, I prepared myself for a long journey in the midst of winter. As the snow was just deep enough and in good season for sleighing, I set out for a journey of about four hundred kilometers, which we accomplished partly with a carriage and partly with a sleigh. On our way we had to visit three towns and many villages. On my visit at Vratsa, a town in the interior—a typical town—I called upon the Bishop who had just returned from Constantinople where he was ordained, as they say, for his new office. As I had formerly met him elsewhere, I did not hesitate to go and see him, and he welcomed me, as he knew I had just returned from America. He is a man of education and intelligence, having lived and studied in Italy for nine years. We entered on a discussion about religious questions, and I told him our aim and purpose to preach the Gospel and save men. He approved of it, but differed with me on several points.

The same day I visited the president of the court, who was a friend of Dr. Tong and knew all about our work. I had a good talk with him, and he asked me to call on him again when I am in town.

The next town was Berkovitsa. There I had an opportunity to make the acquaintance of some good people, and talked to them in the coffee house, and they were glad to hear all I had to say. Next I reached Tom on the Danube. There I preached on Sunday in a house, and during the week that followed I had an opportunity to meet with the professors of the State gymnasium and have a discussion with them. An old teacher, the president of a literary society, invited me to address them, but as I had to preach on Sunday, I was obliged to decline. All these places I mention are without any of our missionaries, and are in want of men to preach the truth to them. As I write this we are having a case in hand. A priest from the Greek Church, by name of Christoff, from Pleven district, who has been in the habit of calling on our brother in Plevna for some time, has followed the truth. Last December he declared to the Bishop he would resign his office as priest and marry a second wife, as he had small children and wanted her to take care of them. (Here we are reminded that in the Greek Church the priest cannot take a second wife, unless he resigns his office.) The Bishop told him not to do it, but as he could not convince him, he imprisoned him in a monastery, hoping that in due time he might consent. He continued to keep him there for three months, during the time calling on him occasionally to talk to him. He finally threatened him with exile. After three months' imprisonment, the man deserted the monastery, and came to us and told openly that he wanted to join our church, as he was convinced of the superstition of the Greek Church and wanted to lead a true life. He has taken up the cross, and we believe him to be sincere, and are trusting that he will be a good witness for the Lord. And so the work goes on. Our friends are moved at all this, and we have two or three probationers, besides others about us, and are hoping that God will do wonderful work for us even here in this part of Bulgaria. We ask all the church to pray for this new brother, and for all of our country.

I might mention here that there is quite a question before the public in our country and in our press about the support of the priesthood. Last year they had a salary paid from the government. At the last session of the National Assembly they were dropped, and now as they are not paid except what they get from performing the religious rites, they are declaring everywhere they will refuse to serve. On the other hand, a large part of the population refuse to support them, for they say they are not true pastors; and we are anxiously waiting to see the end of all this, while we are hard at work for the truth. Some time ago the president of the National Assembly passed through here, and said to me before an assembly, "The Protestants will gain out of this dispute," and other people say to us that when the priests leave, they will come to our

church. God only knows the result of all this. We are hoping for the best.

H. DIMITROFF.

Orhania, Bulgaria.

Our Book Table.

Robert Carter & Brothers issue CARLOWICK; OR, AMONG LOTHIAN FOLK, by Annie S. Swan. Illustrated. 12mo, 320 pages. This is a delightful Scotch story, full of the natural incidents of daily life in pleasant social religious circles, with happy descriptions of character, the volume ending with such pleasant domestic scenes as leave a grateful memory of the work when it is laid aside.

John B. Alden has commenced a notable undertaking in the republication of an entire edition of the Works of JOHN HUSKINS, in fifteen volumes, crown octavo, gilt top, illustrated. The set will be sold for eighteen dollars. The edition we have has a larger number of smaller volumes, and cost us forty dollars, at wholesale price. The first of the series containing, "The Saved Lamp of Architecture," "Lectures on Architecture and Painting," "The Queen of the Air," and "The Ethics of the Dust," is already published, making a fine volume, handsomely printed on thick paper of a good quality. The whole set is promised by the first of August. This will afford a rare opportunity for many ardent disciples of the great Christian art critic to secure a set of his works, which heretofore have been held at a high price. The set will form a rare library of rich thought upon all the important topics of the hour in public discussion, as well as vigorous criticisms of modern art.

It is rarely that the title of a book gives a less satisfactory idea of the value of its contents than the work published by Messrs. Funk & Wagnalls, entitled THIRTY THOUSAND THOUGHTS, the third volume of which is just issued. The natural impression would be that the author had simply arranged the contents of an immense portfolio or scrap-book in a series of formidable volumes. Far different is this work from such a medley of a succession of sections upon important topics in Christian apologetics, in ethics, in Scriptural illustrations, etc., has been arranged, and some of the best thoughts upon all phases of the topics named, well known, and as known, writers have been given. The subjects thus described and illustrated in the present royal octavo volume of over 500 pages are The Virtues—justice, wisdom, benevolence, self-control—and The Moral Economy—the Tabernacle, its office-bearers and service, its sacrifices and festivals. It is an admirable volume for reference for the preacher and for the Bible teacher. The work is under the editorial supervision of Canon Spence and Rev. Messrs. Exell and Neil, all of them well known exegetical scholars.

D. Lothrop & Co., Boston, publish three neat little manuals entitled, THE SECRET OF A CLEAR HEAD, THE SECRET OF A GOOD MEMORY, SLEEP AND SLEEP-LESSNESS, by J. Mortimer Granville, 16mo, 60 cents each. These are the introductory volumes of a Health and Home Library, upon the publication of which these enterprising publishers have entered. They are clearly and sensibly written hand-books upon vital themes, thoroughly practical and full of excellent suggestions. The volume treating upon insomnia will be a great benefit to our many sleepless readers.

John B. Alden, of New York, issues, in a neat and cheap form, FELVIC AND HERNIAL THERAPEUTICS, Processes for Self-Cure, by Geo. H. Taylor, M. D. 12mo, 282 pages. The writer, who seems to be an experienced physician, and has made these serious chronic and very common troubles a specialty, treats of the causes of these morbid conditions and the constitutional measures for their relief. The book is clearly written and illustrated, and contains a valuable store of those who might otherwise be life-long sufferers.

Harris, Rogers and Co., Boston, issue an excellent working manual of practical chemistry. It is entitled, OUTLINE OF LECTURE NOTES ON GENERAL CHEMISTRY, by John T. Stoddard, Ph. D., of Smith College. Prof. Stoddard has published two other hand-books on different departments of the subject—"The Non Metals," and "Qualitative Analysis," for beginners. This volume gives the properties of metals and their various compounds in the same condensed and practical form as the previous books.

G. P. Putnam's Sons issue an excellent hand-book which we heartily commend to our young public speakers. The title is, HOW SHOULD I PRONOUNCE? or, the Art of Correct Pronunciation, by Wm. Henry F. Phye, 16mo, \$1.25. We receive our pronunciation from good speakers and the free use of standard dictionaries, but a familiar acquaintance with the accepted rules of accentuation and pronunciation will save the speaker from many embarrassments. These are clearly stated in this carefully prepared manual, and in addition a long list of words is given whose pronunciation is not readily apprehended and often mistaken by pulpit and platform speakers. The volume is a very useful one for our young orators.

From the house of James R. Osgood & Co., we have LITERARY LANDMARKS OF LONDON, by Lawrence Hutton, 12mo, 359 pages. One of the most interesting possibilities for the visitor in London, if he have a friend well acquainted with localities, is the opportunity of visiting the scenes and residences associated with the chief names in English literature, from Geoffrey Chaucer down to the present day. This friend we find in the author of this volume. How we should have prized it four years since! It gives the places of residence and London associations of apparently all the conspicuous English writers, and makes a very interesting volume and instructive hand-book for the visitor to the great metropolis.

Charles Scribner's Sons issue a valuable small treatise by Prof. Francis Brown, upon ANATOMY; its Use and Abuse in Old Testament Stories, 12mo, \$1.00. The remarkable revelations exchanged from Assyrian mounds have given peculiar interest to the study of their relation to the Biblical record. There is a danger of generalizing upon them too rapidly, and of rushing to untenable conclusions. The real light that these excavations throw upon our Scriptures, and the errors into which too ardent explorers have fallen, are clearly and ably pointed out by Prof. Brown. The volume embodies an introductory lecture delivered before the faculty and students of Union Theological Seminary, and thousands of readers will be grateful for his publication.

ANNA MARIA'S HOUSEKEEPING, by Mrs. S. D. Power. Boston: D. Lothrop & Co. Price \$1.00. This is no mere collection of receipts, but a complete and common-sense treatise on the whole science of housekeeping, tersely and clearly written, with a flavor of experience about it that makes one accept it as authoritative. It is a staff upon which the homemaker may confidently lean, and by the aid of which she may overcome obstacles which without it would seem insur-

mountable. Mrs. Power does not believe in a house keeping itself. It requires continual care and oversight, and a clear knowledge of what is to be done. She believes, too, that a house can be well kept as easily as badly kept, and that a bright, clean, well-ordered home has a deal to do with molding the temper and even character of its members.

In the remarkable series of historical volumes covering the Pacific States of North America, now in course of preparation by Mr. Hubert Bancroft, of San Francisco, the fifth volume of THE HISTORY OF MEXICO is just issued from the press of A. L. Bancroft & Co. It makes an octavo of 812 pages. An extended note at the close of the volume gives an interesting account of the authorities consulted in the present volume, a particularly full and candid estimate of Carlos Maria Bustamante as an active politician, and as the other works and numerous references to the history of Mexico studied in preparing the story of these troubled times in the Mexican revolution of self-government. The history commences with a picture of the condition of the country and the army, the government under a triumvirate of leaders, the financial state, and the constitution of a federal organization in 1823. The history is carried through the period of successive military presidents, with constant rebellions in the provinces, the capture of Mexico by Santa Anna, whose career is given at length, the revolution and independence of Texas, the war between the United States and Mexico under Generals Scott and Taylor as leaders of the American armies, the taking of the city of Mexico, the restoration of peace with the overthrow of Santa Anna's dictatorship and the re-establishment of a constitutional government. The history is brought down to 1861, and the recognition of the government of President Juarez by the United States. The next volume will reach the exciting period of the civil war in this country, and the attempted conquest of Mexico and the establishment of the Austro-French empire under Maximilian. The same library characteristics mark the present volume as its predecessor. The completeness of authorities consulted and referred to, the same frankness and positiveness of judgment in reference to passing events, the same clear, unimpaired and unbiassed narrative, are not marked by any rhetorical grace, as in the instance of Prescott, Geo. Bancroft and Motley, but by a plain and vigorous recital of the story, readily holding the attention and interest of the reader. The undertaking of Mr. Bancroft seemed at first like a Herculean task, but the pen of one historian, but by the skillful arrangement of a corps of examiners, compilers and assistant writers, he is enabled to issue in rapid succession the volumes of this series of American history covering the whole period from the hour of discovery to the present time. Our libraries in this vicinity are fully appreciating this great service rendered by Mr. Bancroft to the historical student and patriot, and are placing the successive volumes of his works upon their shelves.

It is a pleasant literary coincidence that the following volume of Mr. Hubert Bancroft's last volume of history with a word dedicated to him in very appreciative terms—a work greatly aided by his large and valuable library—by Edward P. Vining. This work, appearing of 788 pages, very handsomely published by D. Appleton & Co., New York, is entitled, AN INQUIRY INTO THE CAUSES OF BUDDHISM IN THE FIFTH CENTURY. This volume has gathered a vast amount of curious and interesting information in reference to oriental expansion, not only to the great religions of the East, and from a comparison between the religious customs and remains of temples in Mexico with Buddhist worship and sacred symbols in Asia. An elaborate history is given of the rise of the sect, and the story of the expedition to the west, and a full record of Mexican arts and monuments as illustrating the theory of the volume. Whatever may be the impression on the reader's mind as to the success of the writer in proving his special historical speculation, the volume has an additional interest in its collection of oriental, historical, customs and religious beliefs. All these collateral evidences bearing upon the subject are so arranged to produce a very strong impression, at least of its possibility. Singularly enough at this hour, the "gates of India" are made to attract our attention, and in an early century toward the heretofore undiscovered West. Possibly, under a Chinese leader, Buddhist monks from Afghanistan sailed across the Pacific and discovered this country on the west side of the globe, and the sailor of Genoa fell upon San Salvador from the Atlantic. The volume is full of curious interest for the scholar and thoughtful reader.

THE WOMEN OF THE REFORMATION, by Mrs. Annie Wittenmyer, with an introduction by Mrs. Kate Brownlee Sherwood. Small octavo, 400 pages. New York: Phillips & Hunt, \$2.00. It was a very happy thought of the author of this interesting volume to gather out of the biographies and histories of the fourteenth, fifteenth and sixteenth centuries the records of the heroic and pious of the gracious women who sustained no inferior part in the heroic and martyr work of the Reformation under the great leaders Wicliffe, Huss and Luther. In our day there has been a wonderful revival of the spirit of the great reformers, and the women of that generation have been more courageous, able and godly women long before our modern crusaders. It is an interesting record, delightfully told, of a succession of noble women who lived and left behind a permanent record of their lives and their generation and those following. The book would form an excellent volume for the reading of the C. L. S. C., and may be properly added to their list. Our young readers, especially of the same sex, will find with these records of woman's faith and heroism.

D. Lothrop & Co. issue two valuable additions to their Historical Series: CHINA, by Prof. R. K. Douglas, of the British Museum; and ALASKA, by Ellis Rudhamet Seidmore. \$1.50 each. The first is compiled by a skillful hand, the author is a collector of nearly everything that has been written upon the Middle Kingdom, gathered into that marvelous depository of ancient and modern literature—the British Museum. The work contains just what the popular reader desires to know of this great empire now open to the commerce of the world and to the Christian faith. We heartily commend it to our young people, to aid in preparation for the missionary work in that country.

Miss Seidmore spent two summers in Alaska, and gives very vivid pictures of its natural scenery, its singular people, its productions and promise in the future. Every summer, now, the great toasts and explorers are pushing into this northwestern angle of the country. It is not a scene of Arctic horrors, but a country smiling with the fruits and harvest of a temperate climate, with dense forests, where the rugged and often grand. The book is full of entertainment and instruction.

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

Zion's Herald.

WEDNESDAY, JUNE 3, 1885.

Christ was the one teacher among men whose daily life was consistent in every particular with His highest precepts of truth and right. He practised precisely what He preached.

What could be more desirable than to have as the foundation of our faith and hope a Being who can deliver the soul from fear and from confusion, and endow it with "quietness and assurance" toward God?

In His covenant of grace God says to man: "I have loved thee with an everlasting love. In proof of this, I send my Son into the world to take upon Himself the burden of human guilt and shame. Whoso trusteth in Him, as the pledge of my love to sinful men, may come at any time and lay every burden of the heart upon Him, so as to find not only present relief and comfort, but everlasting life."

Contentment is a glorious grace, and one, we fear, that many professing a high state of holiness do not possess. It may be regarded as one of the graces possessed in its perfect state, to be experienced in the most advanced state of Christian life. St. Paul's contentment must have been perfect, for he says: "I have learned in whatsoever state I am, therewith to be content." It is an easy matter to be contented in some circumstances, but to be contented in "whatsoever state" we may be placed, is quite another thing. The same apostle exhorts in another place: "Be content with such things as ye have." What a lesson is here! How few have learned it! Blessed state! What bliss it gives! May we know what it is in our experience!

George Herbert, among his "Charmes and Knots," has these quaint lines:—"Who goes to bed, and doth not pray, Maketh two nights to every day."

But what is the source of that "insurmountable disgust" to prayer which permits a Christian to close his eyes at night without communing with God? What makes devotion an insipid draught to him who once loved to pray? To such a man Massillon says, "Mount to the source of your disgust toward God and everything connected with Him, and see if they shall not be found in the iniquitous attachments of your heart. See if you are not a slave to yourself, to the vain cares of dress, to frivolous friendships, to dangerous amusements, to secret envies, to desires of popularity, to everything around you?" What is your reply, O reader, to these questionings of the great orator? Surely, your conscience tells you that he is right. Your soul is sick with worldly fever, and therefore spiritual thirst disgusts you. That fever is deadly, and will end in your complete separation from God unless you expel that accursed love of the world from your soul, and return to Him whose love you have rejected, but who nevertheless still woos you to return, saying, "Come unto Me, and I will give you rest." "Have I not loved you with an everlasting love?"

When a church has succeeded in persuading men to admit Christ into their affections, it's work, far from being finished, is but just begun. Christ is not Lord of the spiritual only, but of the moral also. He claims absolute authority over the conscience as well as over the affections. Hence, as His executive body on earth, the church is bound to assert this right to mold men's moral convictions, to insist that in every sphere of human life His precepts shall be accepted as supreme authority. She must admit no man's faith to be genuine unless it makes his morality unspotted in all his relations to society. She must insist that the selfishness which sanctions speculation in financial matters, corruption and trickery in politics, adulteration in manufactured articles, or sympathy with evil in literary work, is not permissible, nay, is not possible, to a man of faith except as the destroyer of the bond which binds him to Christ. To these things the church is held, not only by the commands of her divine Head, but also by the necessities of her own

existence. She must do them, or perish like a corrupt tree. In the war upon Christian morals now being vigorously prosecuted in the business world, which holds the law of selfishness to be supreme, she must take a determined part, by pressing the obligation of men to apply the law of love and righteousness to every transaction, including business affairs of every kind. Her mission is to make Christ supreme over capital, over corporations, over exchanges, over everything spiritual and temporal which touches the lives of men.

HOW SHALL WE USE THE NEW BIBLE?

It is very evident that the received version will not be at once, or for many years, superseded. The great Bible Societies of England and the United States will not immediately melt up their plates and stereotypes the last version. Such an event will not be reached until the various ecclesiastical bodies have formally approved the work of the revisers and recommended the use of the new version in their pulpits. The present generation will not be able to yield its preference to the familiar and sublime rhythm of the King James Bible. Its verses are embalmed in too many precious memories, have been read too long and tenderly at family altars and in hours of meditation and sorrow, to be easily given up.

Even if this fresh version should never supersede its predecessor, the able and diligent work of fourteen years of this large body of Christian scholars will not be lost. It is now one of the best exegetical commentaries upon the Bible. It gives, up to the best scholarship of the hour, the exact meaning of the sacred text. The young preacher will feel entirely at ease in assuming that he has the proper interpretation of the Word when he chooses a verse as embodying the doctrine of his discourse. The new versions of both the Old and New Testaments have spoiled not a few eloquent discourses founded upon a misapprehension of the real significance of the chosen Scripture text. But in these new versions, to whatever other criticisms they may be exposed, it is well nigh universally admitted that they are eminently literal, and that the rendering is founded upon as pure and correct a Hebrew and Greek text as can be obtained at present. The new version will be constantly consulted by the minister and Bible teacher to learn, as far as possible, the exact mind of the Spirit as revealed in the inspired pages. The new version will lie, side by side, with the received. It will, of course, be read carefully through, and will be constantly referred to. In this way we shall become accustomed to its new unfamiliar phrases. As we learn the reasons, from the abundant explanations which will be made, in lecture and volume, influencing the translators in their choice of terms, we shall be more and more reconciled to its use.

We can hardly believe the present version, in just the form that has been given it, will become the finally accepted standard. For nearly a century changes were made in Tyndale's version before it was finally accepted. There will necessarily be more changes in this excellent revision; these archaic words upon which our English brethren hold so tenaciously, will be given up, and the English version will be more closely conformed to the modern English idiom. Then there are several important new and better translations, now relegated to the margins, with a good proportion of the emendations of the American critics, which will ultimately appear in the body of the text. Both books for a score of years to come will pass under the most careful scrutiny of the best Hebrew and Greek scholars of the day, while keen and accomplished English writers will criticize with the utmost freedom the literary character of the work, the choice of its terms, and the cadence of its sentences. The time will come when out of these various reviews a form of these divine Oracles that will most nearly express their meaning, and is the most graceful style, will be evolved.

This is of itself no ordinary matter; the received version of the English established the English tongue, as did Luther's version the modern German. The literature of England before King James' Bible is written in almost a foreign language to the English readers of to-day. A dictionary or glossary is as necessary to understand the works of the authors of an earlier date as for a French or German treatise. But the English Bible gave to all English-speaking people a common and a noble tongue for all the succeeding years. We have looked upon the heroic and self-forgetful martyr, Tyndale, as endowed with a portion of the same inspiration which moved the "holy men of old," when he gave the English people, at once, the revelation of God's will and a worthy language in which to utter it. The finally accepted version of the

Scriptures in these later days will not make so manifest an impression upon our spoken and written language, but it will confirm and render permanent the best form of it, and will be a powerful conservative force, saving it from deterioration in the centuries to come.

If we have the right view of the question which heads the present writing, it certainly will not be considered judicious for individuals to anticipate the judgment of established Christian bodies. It will not be grateful, certainly, to portions of our congregations to have the new version immediately introduced into the pulpit for the reading of the Sabbath lessons. It may properly rest there for a while. The text may be appropriately given in both the received and the new. The latter may be usefully carried into the Bible class. Our Sunday-school commentaries will doubtless give, in parallel columns, the two versions of the Old, as they have already of the New Testament. Such a serious matter cannot, and should not, be hurried. To many the very peace and sweetness of the sanctuary and of family devotions would be lost by the substitution of the present for the venerable version that has been a life-long companion. The young children will become more accustomed to the new terms, and the very fact that there is a second version recognized will occasion the wrench, in turning from one to another, in their case, to be less violent.

We must not depreciate the work that has been accomplished. God's hand has evidently been in it. There is something astonishing in the general unanimity of sentiment and judgment which were reached in its execution, when we remember the difference in ecclesiastical relations, in culture, in national habits and peculiarities, of the members of the Commission. The same Spirit that presided over the creation of the world, that inspired and miraculously conserved these marvelous books of Revelation, must have supervised this great undertaking and guided it to its consummate result. This gives us abundant assurance that the work will not be lost, but that out of it will be wrought, under the same heavenly guidance, an acceptable, truthful, and permanent embodiment of God's will in a Holy Book.

SHALL WE BE BARBARIZED?

Will this Christian civilization of ours ever fail? Others have failed, and at least one of them had Christianity. Rome was Christian before she fell. A thousand years later, Constantinople fell, though she was Christian. Christianity did not fall in either case; it would not fall with us if we fell. What grounds for assurance have we that we shall be perpetual? We are capable of divisions, internecine strife, general debauchery of public life, and general collapse of private morals. If not, why not? Are not we also sons of Adam and heirs of a fallen nature? If one were to make an argument against the precedents—to prove the perpetuity of our civilization—he would probably say, first of all, that we have broadened the foundations of society to such an extent that we are practically secure. We have, in the first place, made a broad foundation of intelligence. Public education and cheap printing have made the majority intelligent to an extent never dreamed of in the dead civilizations. Knowledge is among us the property of the millions; in the old civilizations it rested with a few thousands. We might say, in the second place, that on this basis of intelligence we have built better, firmer, steadier, stronger character. We are comparatively safe from the effects of hasty judgments and frantic passions. We are more deliberate and careful because we think more widely, and caution is bred in us by thoughtfulness.

We should go on to express a belief that our religion is more thoroughly worked into our life and more practically efficient in regulating society. We should also avow strong confidence in our peculiar popular institutions, and perhaps add that there can be no greater dangers for us than those we have met and overcome. Much more, deduced from these principles, we should elaborate into argument; and the argument would be logically good and rhetorically strong. We should easily beat fine the man of straw which we have set up to be knocked down. But if we look more closely at the facts, we may see some defects in our broader basis. We have a frightful percentage of illiteracy—but let that pass. More ability to read does not make readers. A pastor in one of the Middle States says that the communities around him are full of young people who scarcely ever read even a novel, though they know how to read. He

expresses a fear that the first retrograde steps in barbarism are indicated in the intellectual listlessness and hardness of a vast number of growing youth. He says that he can have a revival every winter; but there is no depth of intellectual earth in his young members, and he is driven to despair by his failures to interest them in any kind of intellectual effort or diversion. If ever so little brains is put into an amusement, it fails; skating rinks are at the exact level of his people, and provoke him to throw up his hands and confess his defeat. The trouble is not, he vehemently declares, that people, especially young people, desire to be amused, but that they desire nothing but coarse and mindless amusements. "They are at the level of the circus and the skating rink. To make good Christians or good citizens out of them, is as impossible a task as it would be to make such characters out of the Indian babies of a western reservation." In his despair, this brother asks us, triumphantly, what we have to say to it, and what we expect of such a generation.

We answer frankly that facts of this kind give us perplexity. We see that the conditions of intelligence may exist without intelligence. We see that Dr. Bushnell was not wrong when he described barbarism as the perpetual menace of civilization. Eternal vigilance is the price not of liberty only, but of all good things in society. What to do about it is a simple matter so far as that pastor is concerned. He should find the brightest boys and girls and interest them by careful patience in knowledge and its correlatives. In such a community as he describes, the pastors ought to be teachers and to inspire youth with a love of learning and a desire to be and do their best. May it not be that a part of the evil has grown because pastors in such regions are not teachers, are not themselves interested in education, lack a strong affection for the mental exercise which teaching requires?

There is no doubt that our pastors often fail to reach this department of work for mere lack of attention to the need of it. It is even affirmed that many pastors lack the gift of interesting the young, or do not take any pains to maintain intellectual associations with their young people. Whatever may be true in all this, it is still true that the few studious and bright youths will uphold and carry their generation. The pastor who has secured to a church one intelligent young man has set up a pillar which will uphold it. In short, let us not be weary of "broadening life at the base," and let us not be weary in such well-doing because we do not see the perfect breadth we seek to create. For the intelligence and mental activity which exist in a few, combined with Christian character, are incompatible with barbarism. Two shall still put ten thousand to flight. So long as some, then, grow to the size of our civilization, they will compel growth in their fellows. We may properly lament that we are not doing what we profess to do; that we are a long way below our ideals; but so long as men are lifted to them, the spectre of barbarism shall not visit our hearthstones to desolate them. A close look at social degradation will usually alarm a man accustomed to the contemplation of Christian measures of intelligence and morality; but such contrasts are not the best proofs of a failing vitality. The world will not be saved or kept by any means. Perhaps such visions as we have suggested are useful to refresh our sense of dependence upon the good providence of God. Unless the Lord build the house, they labor in vain that build it. We may not look through means to the glorious ends we strive after. We must see the bright ends of social organization by faith in the good pleasure of our God.

EDITORIAL COMMENT.

Our Southern exchanges, religious and secular, are full of the reports of the sermons of "Sam Jones," as he is styled, and of incidents of the amazing revivals attending his ministry. His preaching in Chattanooga a short time since was productive of remarkable results among both church members and the unconverted. The whole city was stirred. At the last account he was laboring in Nashville, Tenn. He is a lawyer by education and profession, and had become intemperate and very wicked. He was powerfully converted, and immediately began to seek the salvation of his fellow-men. He is evidently in earnest. He has no doubt as to the nature and consequences of sin, of the New Testament plan of salvation, and of the peril of those who have not accepted Christ as a Saviour, or of those in the church who are not willing to yield themselves entirely to His service. He is fearful in his denunciations of the worldliness and lack of faith on the part of professed Christians. He spares neither age, office, nor position. He speaks directly to the mayor of the city who waits upon his ministry, to the judges, ministers, and leading society men who through his congregations. He is not choice in his language, speaking in the tongue of the people with a manly emphasis and directness. He is connected with the M. B. Church, South. He has a large text which holds five or six thou-

sand, and it is nearly always overflowed by his hearers. He has three preaching services daily—at six in the morning, at ten, and in the evening. The venerable Dr. McFerrin, Dr. Fitzgerald, and other leading ministers of Nashville, stand by him, giving him their countenance and aid. Thousands rise at once at times, in fresh consecration, or in penitence for sin, and seeking pardon. His discourses are much like those of Mr. Moody, only even more direct and personal, and somewhat coarser in style. At times the audience is moved to laughter by his humorous bits, but the general and awful solemnity of his services is not broken by these occasional bursts of involuntary humor. His influence upon his audiences is much the same as that of Mr. Harrison, although his manner and manner are quite different. Some of the best-known people of the city have been reached by his discourses; some cases of extraordinary conversions of abandoned and wretched members of society have occurred. All distinctions of society and color are lost in his audiences in the prevailing anxiety to hear him, and in the solemn impression that settles down upon the hearers. Such movements are beyond all human philosophy. If the excitement can be readily accounted for, whence come these sudden astonishing and permanent changes of character and life?

"Tree Day" at Wellesley College is "Class Day," and it is class day not for the graduating seniors only, but for all the classes. It has many natural and special marks of distinction in its modes of celebrating the day from institutions for the other sex. Last Friday was "Tree Day" at Wellesley, and it was a perfect day in nature for the occasion. The brilliant hues of sunshine, sky and verdure formed excellent contrasts to the varied and picturesque costumes of the different classes. The graduating class had dark Oxford caps, and robes in Scotch plaids; the sophomores in white bodices and long green robes; the freshmen in an extraordinary and glittering array of head-dresses and cloaks covered with mathematical signs and figures. Each class plants its tree in the freshman year. The seniors gathered about their tree, which was now in fine condition—a beautiful Linden. The literary exercises of welcome and of song, the oration, the retrospect, the farewell, were of a high order. There was fun enough, happy allusions to college incidents, keen wit calling out the hearty response, but there was a solid and admirable body of sense connected with it all. The chief address of this class was a remarkably able discussion, in a rapid review of the questions in philosophy, social science and religion, now in earnest debate in the world of letters, showing both breadth and maturity of thought. Dr. Duryea and Dr. McKenzie, being honorary members of this class, appeared in college robes in their company, adding a pleasing variety to the overabundant presence of the other sex, as well as an excellent bass and tenor in their songs. Then followed the planting of the freshman tree, with the exercises somewhat varied, exhibiting good promise intellectually for the class of '88. One could but be struck with the remarkable naturalness, ease, and womanliness of all the speaking. Into the hands of this class the ornamented college spade was entrusted by the newly-empowered sophomores, with appropriate sentiments. The juniors then moved at the head of the guests and the troops of students in their classes to the south side of the college, where with admirable and particularly witty addresses they planted an ivy. Prof. Horsford is an honorary member of this class, and made a very impressive appearance as a Scotch chieftain in their ranks. The orator of this fine body of hearty young women brought down her audience, in view of the fact that their tree had died, in remarking that they "could not take leave of it, for they had not a leaf to take." The sophomores chanted and sang around their tree, and the out-of-door exercises of one of the loveliest days of consummate spring came to a happy conclusion.

The Commencement services of the college opened with the Baccalaureate on Sunday, the 21st of June. Already with capacity of the institution for accommodating students for the next year is about reached by those who will return, and by applications already made. Through the earnest efforts of President Freeman and the students of the different classes, there is a good prospect that another cottage for the accommodation of thirty additional students will be erected at an early day. The Students' Aid Society of the institution is greatly pressed to meet the applications of deserving young women, who eagerly seek the opportunities of the college, but lack the pecuniary resources to meet the incident expenses. Money can be devoted to no more worthy or useful office in the Christian Church than to be given for the training of these well-furnished and highly-endowed young women, consecrated to the Master's service.

Saturday, which was Memorial Day, was a general holiday. It opened with a pleasant morning. The stores were largely closed. The sound of musical bands announced the movement of the Army Posts, with their bugles and drums for commemoration, to decorate the resting places of their long-buried companions. The railroad trains to the public cemeteries were crowded with passengers with pots and bouquets of flowers. By noon the clouds began to gather, and soon a light rain commenced to fall, shortening somewhat the public exercises and parades. In the city of Newton, the mayor, accompanied by his two predecessors—ex-Mayors Hyde and Spaulding—by Judge Clark, with the members of the common council and the public officers of the city, were escorted by the remaining veteran citizen soldiers of the war, the fine voluntary corps—the Clifton Guards—and the admirably drilled brigade of high school boys, to the beautiful city cemetery, and listened to a remarkably vigorous and eloquent address, in front of the soldiers' monument, from Benjamin Pitman, esq., of Marblehead. In spite of the falling rain, the earnest speaker held the interested attention of his hearers for an hour or more. These quiet town and municipal recognitions of the country's peril and the country's rescue, of the cost of liberty and the crown of patriotism, are eminently wholesome, and form a fine school of instruction, with impressive object lessons, for our young citizens.

Personal and Miscellaneous.

The collection taken in all our churches in New England on Children's Day is, by an amicable arrangement between the boards of management, to be divided equally between the New England Education Society and the Board of Education in New York.

We note the names of such of our New England presiding elders as respond to the proposition of the missionary secretaries to send a million dollars for the current year. Rev. C. E. Libby, of the Bucksport district, East Maine Conference, writes: "I am heartily glad an effort is to be made to make the missionary offering of our church this year a million dollars. As a district we propose to do our best."

J. Fitzgerald, of New York, who devotes himself to the republication, in a cheap form,

of valuable scientific treatises, issues "Fetichism," by Fritz Schultz, Ph. D. The translation is successfully made by the publisher himself. This is an able contribution to the science of anthropology and the history of religions. We have gathered in this work the superstitious faiths of savage peoples, and the lingering remains of them among their civilized successors.

The Waltham Record publishes in full the excellent discourse delivered by Rev. Geo. F. Eaton on Sunday, the 24th, before the Rogers Post of the G. A. R. Mayor Johnson and a large audience, as well as the many representatives, were present. The sermon was a fine presentation of the resources of the land God has bestowed upon us as an inheritance, with an impressive allusion to the war, its heroes, and its victims.

Central Tennessee College, under Rev. J. Braden, D. D., and a strong faculty, sends out its catalogue for 1885. In all its departments, covering both preparatory and professional courses, it has a total of 511 students—9 in college classes, 269 in the normal school, 38 studying theology, 6 law, medical students, 38, musical, 41, the remainder in preparatory and academic departments. The influence of the well-trained colored men and women who go out from this institution is beginning already to be widely felt.

We have received an affecting and appreciative address, delivered by Rev. Wm. H. Hayden, at the funeral of Mrs. Susan H. Kingsbury, wife of Hon. Benjamin Kingsbury, of Portland, Me. Mrs. Kingsbury was one of the earliest editors of Zion's Herald, and will be still called to mind by some of our oldest members in this vicinity. He has been, for years, a lawyer in Portland, and some time since held the office of mayor of that city. Mrs. Kingsbury was an estimable lady, interested in the moral and reformatory movements of the day, greatly respected by all who knew her. She was a devoted woman, bearing the discipline of a long sickness with patience and sweet resignation. Her end was peace. Her bereaved husband has our tenderest sympathies.

We are indebted to Prof. Chas. Roux, of the Grand Ligne mission, Canada, under the patronage of our Baptist brethren, for a copy of the very interesting forty-fourth annual report of this religious movement. This successful mission among the Roman Catholics of the Dominion has, during the half-century of its existence, awakened great interest both in this country and Great Britain. It has received many young and adult members of the Roman Church into its bosom, thoroughly converted. Several of these, well-educated and devoted to their work, are now engaged as missionaries among their Catholic neighbors, preaching with encouraging success and establishing Protestant churches.

At the Maine Council held in Biddeford, the venerable Isaac Lord was present, but showed signs of great physical weakness. He has since passed over the stream, and joined the great and glorious company of the saints in Paradise, dying last week in great peace. He was a faithful, godly and successful minister, preserving his love for the work until the last. Hundreds of souls of his ministry have entered heaven before him, or are still active members of the church on earth. He was a happy, earnest, fearless itinerant. He has reached his permanent station—"forever with the Lord." His obituary by some one of his brethren will soon appear in our columns.

Rev. J. F. Sheffield writes from Mystic River, Conn.:

"My mother-in-law, Mrs. Martha B. Segur, a devoted Christian, died at her home after a brief illness of pneumonia, in the 80th year of her age, on the 9th inst. We are in great sorrow. My wife is our only daughter. Her only brother, Dr. B. A. Segur, of Brooklyn, N. Y., sailed for Europe in search of health just a week before the death of our dear mother."

We have received a copy of the catalogue of the Clifton University and College of Agriculture of Orangeburg, S. C., for the current year. Rev. L. M. Dunton, A. M., is now at the head of this well-established and important institution (lately under the presidency of Dr. E. Cooke), with an able faculty in the collegiate, scientific and agricultural departments. In the collegiate department there were 12 students; in the normal, 105; in the grammar school, 288; in the agricultural, 100; in the theological, 25; and in special departments, 174. The institution is one of the most prosperous, as it is one of the oldest, of our excellent Southern institutions.

We have received, through the politeness of Rev. J. W. Butler, of the city of Mexico, the printed and published Minutes of the first session of the Annual Conference of the M. E. Church in Mexico. It is the work of the Mission Press, and is very creditable to its skill and taste. There were nineteen members of the Conference. The membership of the church in Mexico is 623 in full, and 674 on probation, with sixteen local preachers, and 764 pupils in the Sunday-schools. The prospect of our mission in this neighboring republic is full of promise.

Rev. K. A. Burnell, so well known in portions of this State as an evangelist, is continuing his life-work at the West. He has an eye and heart open to all the natural beauties and wonders of God's universe. At Aurora, Ill., the other day, the students of the high school had a "tree day," and planted an elm in front of the school building. The young ladies as well as the lads, with the faculty, handling the spade and assisting in the work. When properly planted, they gathered around and sang "Woodman, spare that tree," and Mr. Burnell made an interesting address, giving an account of the different remarkable trees he had seen in a round-the-world tour. It was a pleasant occasion, and one that should be generally imitated.

The Magazine of History for June has for its frontispiece a portrait of Elizabeth of England, with her remarkable autograph. A very entertaining sketch, by the editor, of her accomplishments is given. The admirable critical discourse of Judge C. P. Daly upon the great lawyer—Charles Coeur—is an interesting illustrated sketch of Asa Parker, the noble patron of Lehigh University; a paper on the "Antiquities in the Western States," by J. M. Bulkeley, LL. D.; a valuable account of the "Discovery of Lake Superior;" and a great variety of instructive and entertaining historical miscellany. 30 Lafayette Place, New York City.

Prof. Mead has a seasonable and instructive article in the *Andover Review* for June upon "The Revised Old Testament." He was one of the American members of the commission. Dr. Newman Smyth gives the third of his remarkable series of discourses upon the "social problems" of the hour. This sermon is particularly suggestive and useful, entitled, "Social Hells." Prof. C. C. Everett gives a very able and discriminating sketch and criticism of George Eliot. Dr. Dyke continues his thoughtful and practical papers upon the "Religious Problems of the Country Town." The editorials are upon: "Progressive Orthodoxy," "The Needless Disparagement of a Noble Profession" (the ministry), and "England and Russia in the

East." Rev. W. B. Clarke has an interesting paper upon "The Song of Solomon." Altogether, this number is a very attractive one.

We have had some conception of the remarkable enlargement of the "Chattanooga Idea" since its opening as a summer resort and Sunday-school Assembly, some fourteen or fifteen years ago, but not until we have seen the actual facts. It has gradually taken on different schools of instruction, partly carried during the summer months in the beautiful cottage village upon a lake of the same name, which has given to it its world-famous title, and in part as a reading, study and correspondence school throughout the year. Now it has assumed the grade and name of a popular university, and we have before us the schedule of the faculties and studies of over a dozen different departments—in art, in chemistry and physics, in theology, in journalism, in political economy, in English literature, in oratory and in pedagogy. There is something wonderful and significant in this marvelous expansion. It may be superficial. It is not intended to take the place of the colleges; but it has succeeded in inspiring to courses of reading and study tens of thousands who have never attended the higher schools, and never before thought of the possibility of entering upon these advanced branches.

Probably the most perfectly arranged library, for practical use, in the country, is that connected with Columbia College, New York City. Certainly the most accomplished and indefatigable of librarians is Melville Dewey, A. M., who has been in charge of it for two years. His first annual report shows the immense amount of work he and his twenty assistants have accomplished, and his very successful arrangement of the various departments of the large establishment under his supervision. It is a document that will be especially interesting and suggestive to all officers and supervisors of public libraries. Mr. Dewey issues, in an accompanying pamphlet with his report, a hand-book of information in reference to the School of Library Economy he conducts in connection with the administration of the college library. The care of a large library is becoming a profession requiring adequate training. For this Mr. Dewey is seeking to make provision.

Many of our ministers and educators, with some editors, have made themselves expert wheelmen upon the itinerant treadmill, popularly known as the bicycle. Dr. Edwards, of the *Northeastern*, is as famous a rider as he is editor, and nothing further could be said in commendation of his skill. He relied upon his independent carriage without a portion of horse-keeping, over a good portion of the unequalled highway of Great Britain, some four years since. Now he is to be one of a company of ministers, theological professors, authors, editors and pastors, under the leadership of Rev. Sylvanus Stall, of Lancaster, Penn., are to make a tour of three weeks in Canada, wheeling by stage some six hundred and twenty miles over the best roads in the country, visiting the principal cities, and taking the steamer over the lake among the Thousand Islands. The company meets at Niagara Falls, Aug. 5. Clergymen who are expert wheelmen are invited to join the company. The expense, it is expected, will not exceed \$30.

The English Illustrated Magazine for June has for its frontispiece a fine forest scene, entitled, "The Young Coward," which is followed by the first part of an illustrated article upon "The Modern Forest." The contributions are: "Schwartz," A History, by Murray; "The London Ragamuffin," by Dorothy Tennant, illustrated; "In the Lion's Den," by the author of John Herring; the continued story, "The Siren's Throat," and Hugh Conway's, "A Family Altar," with head pieces, initials, etc. Macmillan & Co.

The Harpers have fallen upon a very happy literary idea, certainly, for the holiday season. In issuing, weekly, what they call their "Handy Series." These are portable, 12mo volumes, in neat paper covers, and sold for 25 cents each. The successive volumes seem to be carefully and skillfully selected. "Society in London" (No. 2) is a very entertaining and instructive picture of the leading members of the various social circles of the metropolis, from the Queen and royal family down to club members of the most exclusive associations of this nature, and with descriptions of the ways in which time is either improved or wasted by them. The book is written with much vivacity and picturesque power by one who styles himself "A Foreign Resident." A very well-told and amusing story is another of the series (No. 3), "Mignon; or Boodle's Baby," by J. S. Winter, illustrated. These are just the books for the rail-car, the mountain and the seaside.

Dr. S. F. Upham called at the office on Monday. He preached on Sunday the opening dedicatory sermon at Trinity Church, Lynn. There was a good congregation in spite of the rain. The services were greatly enjoyed, and \$800 were raised toward the remaining indebtedness. Before the final dedication by Bishop Foster on Thursday, the debt will, without doubt, all be raised.

All corrections in the Minutes of the N. E. Conference must be sent through the chairman of the statistical committee. A statement of the financial condition of the conference and the failure of this committee in its conference. We have before us the original paper of the brother referred to, in which the error is unmistakably shown to be his own. It is not always safe to be too certain in our reliance upon memory, or upon our own infallibility.

At the recent Commencement of the East Tennessee Wesleyan University, the Board of Regents conferred the degree of Doctor of Divinity upon Rev. T. C. Carter, editor of the *Methodist Advocate*, Rev. James T. Ball, of the Cincinnati Conference, and Rev. J. Clark Hagey, of the Baltimore Conference. The degree of Doctor of Laws was also conferred upon Rev. D. P. Kidder, D. D., corresponding secretary of the Board of Education.

There is something quite impressive in the quiet persistence of the American Peace Society, continuing its Christian work amid the wars and rumors of wars that mark the closing years of our century. Its directors lately held their fifty-seventh annual conference (May 25) and sent out a sad, but on the whole, hopeful report. The addresses of its able secretary and the circulation of its literature, the correspondence with similar bodies in Europe, urging an International Congress, enable the society to bear its constant and emphatic testimony to the prophetic truth of the ultimate reign upon the earth, among the nations, of the Prince of Peace.

A correspondent writes from Philadelphia that Prof. Brown made a fine impression before the Preachers' Meeting of that city, by whom he was invited to lecture, on the "evangelical system." He discussed, with clearness and great ability, some of the allusions which bear him, and especially capturing the hearts of the preachers. Bishop Warren was present, and paid the Professor a delicate and deservedly high compliment. On Sunday morning, without previous announcement, the Professor preached to a large audience, and to the great glory of the people, it

Mariners' Bethel Church, of which Rev. H. A. Cleveland is pastor. His theme was, "The Christian View of our Human Life as Contrasted with the Worldly and the Ascetic Views of it." The discourse was eloquent, and while comprehensive and profound in thought, was simple in language and illustration, and within the grasp of the common people. It produced a deep and excellent impression. Many persons, in the love-festivals held a few nights afterwards, referred to the sermon as greatly benefiting them in faith and hopefulness. It was a gospel of simplicity, the child could understand, and also of courage and noble living."

Bro. Thomas Stacey, of the Central New York Conference, is making a short visit to our city. He comes to attend the examinations of the Theological School. He was a student with the People's Church on Sunday evening. It was a love-fest occasion, and after speaking, himself a stranger, another gentleman arose and said he was a stranger to all in the house but the speaker who had just sat down. Eight years before he had been led to Christ under the labors of Bro. Stacey, in Central New York. The meeting in a distant city was a singular coincidence.

Good Housekeeping in its second issue fully justifies the promise of its first. Its first illustrated article in the number for May 30 is "The Practical Architectural Writer upon moderate-sized but tasteful homes—upon 'Model Homes for Model Housekeeping.'" It is worth the price of the number. Other very useful papers are on "Domestic Sanitary Appliances," "Gastronomic Thoughts and Suggestions," "Social Relaxation," and "A Chapter of Household Duties" (which is capital). There is a large selection of interesting home miscellany, making the magazine a very welcome visitor in the family circle. Published every other week in Holyoke, Mass. \$2.50 a year.

The Old Testament Student for May has an interesting article from a naturalist standpoint, upon "The Story of Balaam," by Dr. Scobbin, of Newton. Dr. James Scott gives a second paper upon an "Analysis of Rabbinical Judaism." Prof. H. P. Smith gives valuable "Textual Criticisms upon the Old Testament." Text. Rev. E. K. Pope makes "Suggestions as to Bible Interpretation."

Rev. L. D. Temple considers "The Preacher as a Prophet," and Rev. Dr. Chayes has a paper on "Jewish Interpretation of Prophecy." This periodical grows in ability and interest.

We attended, with great satisfaction, the annual recital, at Association Hall, last Wednesday evening, of the School of Expression, under the charge of Prof. Curry of Boston University. There were many numbers rendered during the evening—two of them singing. The speaking was of a superior character, showing the most thorough training. There were no mannerisms apparent; every movement was natural, and the enunciation distinct and full. Some of the speakers exhibited a high degree of dramatic expression, and called out the hearty responses of the large audience. The selections were in specially good taste, and the whole performance was an honor to the school and its accomplished instructor. Prof. Curry's rooms are in Freeman Place, out of Beacon St. As a teacher of elocution and his basal principles, or as he entitles his work, giving a broader and truer significance to it, as an instructor in "expression," he probably has no superior among us. He has prepared himself for his profession by a long training under the best masters in this country and in Europe.

The *Homiletic Review* is taking on more and more the character of a review without losing its special office as a guide and inspiration for the pulpit. The June issue has an excellent essay from Dr. Deems upon the "Uses of Scientific Studies to the Preacher." Dr. Ludlow writes upon "The Poetic Imagery in the Book of Revelation." Dr. Abel Stevens has a capital paper upon "Methods of Preaching—the Old and New Style." It is entirely confined to the Methodist ministry, and his sketches of the old preachers are admirable. We should be glad to print the whole article in our columns. Dr. Butz writes upon "Ministerial Education," and Dr. Funk, the editor, has a very spirited defense of the "third party" movement in the general arena. Outside of this general purpose, the article is a powerful indictment of the "ignorance and a graphic picture of the extent and cost of drunkenness. The sermon in this number are by Dr. Caylor, Dr. Sweeney, Dr. Jeffrey, Principal Edwards (Wales), Dr. Weston, and Dr. Van Dyke. There is the usual ample homiletic and general miscellany.

Another Chautauqua Idea.

How to help the common people in lines of self-improvement, and how to make useful their knowledge for mental culture and financial advantage, are objects ever kept in mind by the Chautauqua management. Within ten years there has arisen an unprecedented demand in courts, offices, counting-rooms, editorial sanctuaries, and for shorthand clerks, amanuenses and reporters. Literary work and business must be expedited. Hundreds of young men and women have become fitted for excellent and remunerative positions. The demand for competent workers exceeds the supply. Schools for teaching shorthand have sprung into existence—some of them conducted by ignorant and deceiving pretenders. The great correspondence "Chautauqua University," chartered by the State of New York, with Dr. J. H. Vincent at its head, having already fourteen departments in successful operation under competent directors, has recently organized the "College of Phonography" for elementary and advanced instruction by correspondence in phonographic shorthand, under the direction of W. D. Bridge, A. M., a reporter of nearly thirty years' experience, who has associated with him F. G. Morris, A. M., one of the most successful and accomplished phonographic teachers of this country.

Dr. Vincent is determined that this new department shall take high rank and be conducted in the most thorough, honest and faithful manner. Students will be received at any time, enrolled by the Registrar of the University, introduced by letter to one of the professors, and the instruction given as rapidly as good and thorough work will warrant. The reputation of the University will be as high as well as the interests of the students in this new department.

We doubt not this new Chautauqua Idea will be as popular as those which have already enrolled over eighty thousand students. For circulars of the College of Phonography, address the Registrar, E. S. Holmes, A. M., Plainfield, N. J.

CORRECTION.

In the Conference Minutes just published, Watertown should be credited with \$82 missionary money.

T. B. SMITH.

COMMENCEMENTS.

EAST GREENWICH ACADEMY.

The exercises for anniversary week at East Greenwich Academy will be as follows:—

Friday, June 19, 8 p. m., musical recital by Misses Saulpaugh and Prentiss. June 20, 8 p. m., principal's reception to graduating class. Sunday, June 21, 2:45 p. m., sermon before the graduating class by Bishop W. F. Mallie; at 8 p. m., annual sermon by Rev. H. D. Robinson. Examinations, Monday, Tuesday, A. M., Wednesday A. M. Monday, June 22, literary lecture before the Altheon Society. June 23, 8 p. m., annual concert. June 24, 10 a. m., directors' meeting; 2:30 p. m., prize speaking; 6 p. m., class exercises; at 8 p. m., literary lecture before the Pallogothian and Adelphean Societies, by Rev. C. L. Goodell, A. M. Thursday, June 25, 9 a. m., graduation exercises, awarding prizes, etc. O. H. FRANKLAND, Principal.

KENT'S HILL SEMINARY.

Sunday, May 31, Baccalaureate sermon by the President. Monday and Tuesday, annual examination. Tuesday, meeting of the trustees; prize contest in the evening. Wednesday, oration before the literary societies, by Prof. A. W. Small, of Colby University; Wednesday evening, Commencement concert. Thursday, June 4, graduating exercises; leave and reunion in the evening.

EAST MAINE CONFERENCE SEMINARY.

The Commencement exercises of the East Maine Conference Seminary at Bucksport will be as follows:— Sunday, June 7, at 7:30 p. m., Baccalaureate sermon by Rev. M. W. Prince, of Stamford, Conn. June 8, at 8 p. m., prize declamations. June 9, at 8 p. m., annual address by Pres. G. D. B. Pepper, D. D., of Colby University. Tuesday and Wednesday, examination of classes. Wednesday, June 10, at 8 p. m., annual concert, by Andrews' orchestra, of Bangor. June 11, at 9:30 a. m., Commencement exercises; 8 p. m., social reunion of alumni and friends. June 12, meeting of board of trustees.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting. — Rev. J. E. Scott made an interesting address on our missions in India, on Monday morning.

Memorial Sermons. — Revs. E. R. Thorndike, M. H. A. Evans, J. W. Hamilton, Geo. Whitaker, V. A. Simons and F. M. Vinton were among the preachers before Posts of the G. A. R. this season. Rev. E. Hitchcock delivered the memorial address at Shelburne Falls.

Lynn, First Church. — A very complimentary reception was given to the pastor on his return a second year. A band of twenty people, the Hutchinson family, Chaplain J. W. F. Barnes, and five hundred people, with three hundred and fifty at the supper tables, gave *célébré* to the occasion.

Worcester, Swedish Mission. — Rev. D. S. Sorlin and wife were surprised on the twenty-fifth anniversary of their wedding life with large delegations of their people from two Swedish churches here, with many presents, sweet music, and congratulations from Rev. C. A. Cederberg, of Quinsigamond, and Rev. N. Eklund, of Providence.

Grace Church. — A very remarkable and pleasant reception was given, May 25, by the Chinese class to their teachers and friends of this church, where for several years they have been instructed in the Sunday-school and evening class. Gratitude for the faithful work done in their behalf prompted these pupils to do their best on this occasion. It was very carefully planned and successfully executed. Plates were set by the Celestials for over one hundred and fifty guests. Very tasteful Chinese napkins were at each place. An elaborate *menu* was served of several kinds of cold meats, salads, roils, cakes, fruits, ice cream, coffee and excellent tea. A box of Chinese confections was presented each guest. The music before and after tea was indescribable. Drums, gongs, cymbals, tom-toms, wind and string instruments, primitive and unusual, were put to their fullest capacity to make "one big noise," and they succeeded perfectly, to their great pleasure certainly. Their solo singing, with back to the audience, was peculiar, and their chorus songs of Sunday-school and Gospel Hymns in their native tongue were very impressive. Two of the class have been hopelessly converted, one of whom died in great peace. They are very quiet and well behaved, and eager to acquire our language, and several read the New Testament and highly prize those laboring for their welfare. The obstacles to their conversion are many, but not too great for the faith of devoted hearts.

Newburyport, Washington Street. — The Grand Army Post, Woman's Relief Corps and Sons of the Veterans, by invitation, attended Memorial service at this church Sunday, May 24. The exercises were a varied character, including an address, in verse, by the pastor, and were highly appreciated by the large audience that completely filled the house. The Post requested a repetition of a portion of the exercises at their Memorial service, May 30.

Worcester. — A quarterly district missionary meeting was held at Trinity Church, Friday, May 15; Miss Clara Cushman, of China, and Mrs. Davis, of Boston, spoke during the afternoon and evening. A good number of the auxiliaries on the district were represented and gave reports. It was an eminently successful meeting.

Saugus. — A very enthusiastic party, without much ceremony, last Thursday evening, took possession of the home of their pastor, Rev. W. Miller, and wife. It was an agreeable surprise, and one

long to be remembered. The happy spirit manifested by all, indicated the deep interest in the event. The heavily-laden table revealed the generosity of the people. As the pastor is convalescent, a rapid recovery is now predicted after such an exhibition of cordial feeling.

MAINE.

York. — Brother J. A. Corey was kindly received by the good people at York. At a meeting of the board of trustees, held May 20, it was voted to sell the old parsonage and lot. Also to build a new parsonage. Brothers Moulton and Putnam donated to the society a valuable house lot, which was accepted with thanks. It is expected that the new house will be ready for occupation by the first of December.

Fairfield. — Brother Holt at Fairfield is evidently the right man in the right place. The church has met with loss in the death of Sister Wetherell, wife of George Wetherell; also in the death of Sister Brown, wife of George O. Brown. The latter died very suddenly, Friday evening, May 8. She was sitting at the table with the new pastor and his wife, who were entertained by her, when she fell to the floor smitten with palsy. At nine o'clock she had passed away. The following morning Sister Wetherell passed to her reward after a long and painful sickness. Funeral services for each were held on the following Tuesday. Bro. Corey, the late pastor, was present with Bro. Holt to conduct the services.

Rev. E. Martin preached the memorial sermon last Sabbath at Saccarappa before a crowded audience and a large delegation of the Post. In the evening prayer-meeting five arose for prayers. The religious interest was never better at S. than now.

Pine St., Portland, is taking on new inspiration with the opening of the Conference year. Pastor C. J. Clark is back among his old friends, and they are delighted. The congregations and Sabbath-school are increasing. Twenty-one new scholars united with the Sunday-school last Sabbath.

The evangelists have left Auburn, but they leave behind them a rich harvest of converted men and women. Last Sabbath was a jubilee among the churches. It is claimed that three hundred persons have been converted during their stay. All the churches share in the remarkable work of grace. Rev. G. D. Linday preached the memorial sermon last Sabbath before the G. A. R. in Auburn. The sermon is to be printed.

Two of our ministers have gone to their rest since Conference. — Rev. E. W. Simons, one of our younger members, a man of great promise and usefulness, and Father Isaac Lord, one of the older members, whose faithful service, covering over fifty years, is seen throughout the whole State of Maine. They rest from their labors, and their works follow them. Bro. Lord's remains were brought to Gardiner, his native place, and laid beside the friends and companions of his youth. The services at his late residence in Biddeford were conducted by Rev. T. Gerrish, and attended by a great number of his brethren in the ministry.

Rev. I. Luce delivered a memorial sermon before the Heath Post, G. A. R., last Sabbath.

Rev. M. E. King, recently appointed to Mt. Vernon, is winning the people. The attendance on public worship has largely increased, and a deep interest prevails in the social meetings. The church is confidently expecting a year of great spiritual prosperity.

Rev. J. P. Roberts is cordially received by his people at Leeds circuit, and already the interest is coming up. A parsonage, with twenty acres of land, has been purchased and partly furnished. The people are taking on fresh courage. The meetings are well attended.

Rev. D. Pratt has entered upon his work at East Wilton with his characteristic zeal, and already a movement is on foot to secure a new parsonage. The people are much pleased with his ministrations.

Rev. J. H. Roberts is having prosperity at New Sharon, the meetings are well attended, and also arose for prayers last Sabbath.

Rev. Wm. H. Foster is serving his present charge for the third time, and is greatly enjoyed by his people. Though he has passed his threescore and ten, he is still abundant in labors, riding twenty-five miles on the Sabbath and preaching three times, besides riding to his week-day services, and visiting from house to house.

The Conference Minutes are out, and present an inviting appearance. We congratulate the secretaries on their early appearance and their apparent freedom from errors.

Rev. T. Gerrish delivered a memorial sermon in his church at Biddeford last Sabbath, of which the papers speak in highest praise.

Union memorial services were held last Sabbath at the Methodist church, Gorham, Bro. Bragdon preaching the sermon, which was very able. Gov. Robie and family were present.

Rev. C. S. Cummings, recently appointed to Bridgton, has had a most hearty welcome from his people, and they are enjoying his sermons and labors. The congregations are increasing, and the outlook is most hopeful.

Rev. W. S. McIntire has been cordially received at Brunswick, and his finds the work in the most favorable condition for growth and prosperity. Bro. Sterling is a good man to follow.

The pastor of the M. E. Church at South Berwick, Rev. E. W. Hutchinson, having been quite indisposed and un-

able to supply his pulpit personally for two Sabbaths, had hardly recovered sufficiently to be about when unexpectedly he and his good wife were subjected to quite a severe "pounding" by their numerous friends; in addition to which the Cadet Band favored them with some very excellent music, all of which was endured not only with Christian fortitude, but heartily thanks. May God bless them all, is the earnest prayer of their unworthy pastor and wife.

EAST MAINE.

Hampden. — Our people received us very cordially on our return from Conference. Rev. C. B. Dunn, who took a superannuated relation at the late East Maine Conference, has purchased himself a home in this pleasant village, and is now here, he having moved from Searsmont, his last charge. Bro. Dunn has many warm friends in this community, both in and outside of our church. He has been in this charge two full terms, leaving here the last time some seven years ago. The people are much pleased to have him spend the evening of his days among them.

W. T. JEWELL.

Bucksport District. — May 24, Rev. J. W. Day, pastor at Bucksport, baptized three persons and received one into the church. The Conference year opens promisingly.

On the same date, Presiding Elder Libby, at the quarterly meeting at Brooksville, baptized one person, and the pastor, Rev. W. A. McGrew, received two into full membership.

Rev. D. H. Sawyer, of Penobscot, has entered upon the work of the new year with the satisfaction of seeing one seek the Lord the first Sabbath he was with his people.

EZRA.

NEW HAMPSHIRE.

Gleanings. — A most excellent Sunday-school concert was given by the school at Dover last Sunday evening. There was a well-arranged programme that was faithfully carried out. Much credit is due the organizer, Miss Carrie Gray, who prepared the children for their parts, and the superintendent and his assistant, Messrs. Herbert G. Davis and Clarence E. Wendell.

The kind people of Amesbury (Mass.), sympathizing with their late pastor, Rev. Alexander McGregor, in his sickness, expressed their interest in him in a very tangible and useful way, giving him \$210 as a present. He left for Scotland on the S. S. "Britannic" from New York, May 30.

A very flourishing W. F. M. S. has been organized at Hampton through the agency of Mrs. Rev. H. B. Copp. Their meetings are very full of interest. At present Mrs. Copp is in Northwestern Iowa, in company with her son, who continues in poor health.

At the last session of the Conference, Bro. Tyrie was appointed to the charge of both the churches in Great Falls. At a recent meeting of the official board of the Maine St. society, it was decided to close their house of worship indefinitely, and unite with the other society. This was carried into effect Sunday, May 17, when the Sunday-schools were united. It is understood that the High St. society will assume the indebtedness and pay it. With this double team in one harness, it should make Methodism a strong force in Great Falls. Bro. Tyrie is hard at work on his third year, which it is hoped will be one of great spiritual success.

The Lake Village pastor, Rev. Wm. Woods, finds that his people have done everything for his comfort that they are possibly able to do. A comfortable house has been secured, and new furniture purchased, and the first evening after the minister's family set up house-keeping in the new home, the people young and old called, and after spending a very pleasant evening, left a good supply of tea, coffee, sugar, cooked provisions, etc. The meetings are well attended, and the outlook is very hopeful.

It is said New Hampshire is a good State to emigrate from. It is certain she sends out some good men to grace the pulpits of other Conferences. Rev. O. W. Scott, who used to be one of us, is having great success in his pastorate at Centenary Church, Binghamton, N. Y. It has much the largest membership of any church in the Conference, having more than 750, including probationers; 295 have been received during the past twelve months, and of this number nearly 150 since January 1. It is the leading church in the Conference. Immediately after the return of Bro. S. from Conference, his class, the largest in the Sunday-school, called upon him in a surprise visit, and presented him with a handsome easy chair.

In the minutes of the Wyoming Conference, sent us by Bro. Scott, we find, in answer to the first question, "Who answered by transfer and from what Conference?" the name of our old friend, N. M. Bailey. He was appointed to Lyman, Pa., in the Wyoming district. We trust his new home will be a very pleasant one.

Rev. W. I. Gill preached on a recent Sabbath on the subject of Sunday newspapers. He made a square stroke that was felt; and one of the Monday morning dailies "pitched into" him quite lion-like, using some expressions anything but complimentary to themselves. Besides giving a report of the sermon, they attack him in three editorial notes, denouncing him and his ideas, and comforting themselves with the thought that he is alone in his opinion, and that the great body of the ministry is on the side of the Sunday newspaper business. That editor had better count up among the ministry and see. Bro. Gill takes it coolly, and intends to preach next Sabbath on "The Proper Observation of the Sabbath; a Sequel." They have attacked the wrong man if they expect to get off easily.

(Continued on page 5.)

THE TRUTH.

We are analyzing all the Cream of Tartar used in the manufacture of Cleveland's Superior Baking Powder, and we hereby certify that it is practically chemically pure—testing as high as 99.95 per cent and not less than 99.50 per cent.

From a hygienic point of view we regard Cleveland's Superior Baking Powder as the ideal baking powder, composed as it is of pure Grape Cream of Tartar and pure Bicarbonate of Soda.

STILLWELL & GLADDING, Chemists to the New York Produce Exchange.

New York, Nov. 25, 1884.

Cleveland's Superior Baking Powder does not contain Ammonia, Alum, Lime, Potash, or Bone Phosphates, and it is ABSOLUTELY FREE FROM ADULTERATIONS.

Money Letters from May 23 to 30. W. H. Adams. R. Barnard. A. Bennett. W. L. Brown. C. J. Chase. D. R. Ford. T. Gerrish. L. H. Hawkins. A. H. Hendrick. S. L. Hedges. W. T. Jewell. A. J. Leebart. A. S. Matham. C. H. Miller. A. Noon. A. A. Presbury. H. Roby. J. Thurston. C. Whitney.

IMPORTANT.

When you visit or leave New York City, save Baggage Expressage and \$3 Carriage Hire, and stop at the Grand Union Hotel, opposite Grand Central Depot. 600 Elegant rooms, fitted up at a cost of one million dollars, \$1 and upwards per day. European Plan. Elevators. Restaurant supplied with the best. Horse cars, stages and elevated railroad to all depots. Facilities can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

Marriages.

[Marriage notices over a month old not insured.]

HARRINGTON — FARNWORTH — In Lincoln, May 27, by Rev. W. Adams, Thomas F. Harrington and Anna Farnworth, all of L. MORRISON — CHASE — In Cambridge, May 27, by Rev. J. L. Fell, of Amesbury, D. Henry Morrison and Clara Chase, of Cambridge. MURRAY — LOGAN — In Boston, May 12, by Rev. H. S. Morton, Willis T. Murray, of Boston, and Kate T. Logan, of Cambridge. SURBERNER — SHAW — In Chester, May 13, by Rev. Edward Day, George L. Surberner and Lillian M. Shaw, both of Middlefield. CROSS — McALLISTER — In Kingston, May 23, at the parsonage, by Rev. E. A. Notgate, Charles E. Cross, of Kingston, and Cora E. McAllister, of Lovell, Me.

Business Notices.

DR. STRONG'S REMEDIAL INSTITUTE. Saratoga Springs, N. Y.

For Nervous, Female, Child, Malarial, and other Diseases. Treats Rheumatism, Neuralgia, Electricity, Massage, Vacuum Treatment, Swedish Movements, etc. Send for circular.

SUMMER WORK. — Now that some people are going out of town, fresh visitors are wanted for the summer work of the Associated Churches. This is the best season to visit, to understand the needs of the poor, and to help them to save a part of their earnings. It is earnestly hoped that all the good men and women who can spare a few hours a week for this service will report themselves at Room 51, Church Building, between the hours of eleven and one daily.

NEW ENGLAND SOUTHERN CONFERENCE. — A meeting of the Conference Board of Church Extension will be held Friday, June 29, at 1:30 p. m., in Chestnut St. Church, Providence, R. I. C. L. GOODALE, Secretary.

NEW BEDFORD DISTRICT. — All persons paying toll fare to Bedford to attend the District Meeting, June 8 to 10, will be furnished by the secretary with free return passes.

SPECIAL NOTICE. — All ladies who wish to send packages to Peking, China, are requested to forward them the last week in June, addressed to Miss Clara M. Cushman, agent *Heaven's Women's Friend*, Room 16, No. 39 Broad Street, Boston.

NEW HAMPSHIRE CONFERENCE SEMINARY AND FEMALE COLLEGE. — Graduates and former students are invited to meet at Seminary Hall, at 2:30 p. m., Wednesday, June 17. The exercises will include class reports, poem by Prof. C. S. Harrington, supper, essay by Prof. Lucian Hunt, and an oration by Rev. C. Richardson. C. S. NOTT, for Com.

POST-OFFICE ADDRESSES. Rev. N. M. Larned, Hooksett, N. H. Rev. W. F. Farrington, Auburn, Me. Rev. N. Whitney, Centre, Me.

DOVER DISTRICT MINISTERIAL ASSOCIATION, at Haverhill, Mass., June 24, Tuesday. The 2nd meeting at Wesley Church; Wednesday, the 3rd, at Grace Church. [The programme has been received, and will appear next week.]

NOTICE. — Will those brethren who do not expect to be present at our preachers' meeting please notify Bro. Cole or myself? It is hoped all will heed the call of the Committee, and "come, bring your wife, and stay through." Haverhill, Mass. C. J. FOWLER.

BOSTON METHODIST PREACHERS' MEETING. — Bro. Bishop Mitchell will give an address at the close of the class-meeting next Monday. T. COLEMAN WATKINS, Sec.

TRUSTEES OF EAST MAINE CONFERENCE SEMINARY. — The annual meeting of the Trustees of the East Maine Conference Seminary will be held in the office of the boarding house in Bucksport, Me., Thursday, June 11. C. A. PLUMER, Sec'y.

ROYAL BAKING POWDER. Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., INC., NEW YORK.

8 per Cent. Conservative Investments in First Mortgage Farm Loans in Minnesota and Dakota. Or 7 per cent, with principal and interest guaranteed, at option of mortgagee. Safe as Government Bonds. Established five years. Paid-up cash capital, \$300,000. Over \$800,000 loaned without a single loss. Boni and warrants for sale. Send for Circular.

DACOTA INVESTMENT COMPANY. Incorporated, Grand Forks, Dakota. References: Hon. E. H. Rollins, Dover, N. H.; Geo. O. French, Mexico, N. Y.; Guaranty Savings Bank, Manchester, N. H.; Second National Bank, Nashua, N. H.; Rev. G. M. Brant, East Union, N. H.; Rev. N. W. Coe, 238 Chestnut Street, Philadelphia, Pa.; The Congregationalist, N. Y. Independent.

8% NET TO INVESTORS. LOANS. First-class in MINNESOTA, worth three times the loan. 14 years' record. Send for circular. S. H. BAKER, MINNEAPOLIS, MINN.

S. S. F. & CO. TEMPERANCE BEVERAGES.

(NON-ALCOHOLIC)

THEODORE METCALF & CO.'S Syrup of Lemon, Raspberry, Strawberry, Red Orange, Red Currant, Blackberry, Cherry, Pine Apple, Sarsaparilla, Cream, Ginger, Coffee, Limes, Vanilla, Raspberry Vinegar, Raspberry Shrub, 75 cts. per bottle; \$7.50 per doz.

JOSEPH T. BROWN & CO.'S Syrup of Florida Oranges, Limes, Lemons, Limes and Pines, Raspberry, Strawberry, Pine Apple, Coffee, Vanilla, Ginger, Orgeat, Sarsaparilla, Raspberry Vinegar, Raspberry Shrub, 60 cts. per bottle; \$6.00 per doz.

ROSE'S Lime Juice, 30 cts. per bottle; \$3.50 per doz. MACKIE'S Green Ginger Cordial, 60 cts. per bottle; \$6.50 per doz.

GROSSE & BLACKWELL'S Raspberry Vinegar, 35 cts. per bottle; \$4.00 per doz. Grape Milk, quarts, 30 cts. \$3.50. Grape Milk, pints, 20 cts. 2.25.

BEWLEY & DRAPER, Dublin, Ginger Ale, - - - 12 cts. 1.25. CANTRELL & COCHRANE, Belfast, Ginger Ale, - - - 12 cts. 1.25.

ROSS'S ROYAL Raspberry Vinegar, 60 cts. 6.75. NATURAL MINERAL WATERS.

APOLLINARIS, qts., Per bot. Per doz. For case 50 bottles, \$7.50. APOLLINARIS, pints, 13 cts. 1.40. For case 100 bottles, \$10.50.

CLYSMIC, quarts, 20 cts. 1.90. For case 50 bottles, \$7.00. CLYSMIC, pints, - - - 15 cts. 1.40. For case 100 bottles, \$11.00.

ROSBACH, quarts, 18 cts. 2.00. For case 50 bottles, \$7.50. GIESSHUBLER, qts., 20 cts. 2.10. For case 50 bottles, \$8.00.

GERMAN Selters, qts., 15 cts. 1.80. For hamper 50 bottles, \$7.00. SCHWEPPES'S SODA, 12 cts. 1.30. For case 10 dozen, \$13.50.

Other goods at equally low prices. Send for Price List. The Trade Supplied.

S. S. PIERCE & CO., Importers and Grocers, Cor. TREMONT and COURT STS., BOSTON.

Unfermented Communion Wine. Warranted pure Unfermented Grape Juice, price \$2.25 per gallon. Send for circular. Address A. HALE, Claremont, N. H. 425 1st St.

PIC-NIC SUGGESTIONS. Book now in press. Suggestions for Sunday-school picnics, excursions, etc., from experienced Sunday-school workers from various sections, both city and country. Replete with valuable hints. Worth many times its cost to any superintendent. Price, 25c., or will send free to one hundred names of Superintendents of all Sunday-schools in U. S. and Canada. Address: E. P. GATES, 15 Washington St., Chicago.

FARM LOANS! Secured by FIRST MORTGAGES, earning interest to lender. Interest (and price) paid when due. CASHED TO YOU. No delay. No expense. Over 2000 loans made. TENTH year in this business. First Money Lender here. My loans have been selected with such care that I have NEVER FORECLOSED A MORTGAGE. I am known and recommended by leading business men and churches East and West — men for whom I have been making these investments for NINE YEARS PAST.

All are pleased with my investments. I am a prudent, conservative, and reliable lender. I loan to old customers, and a New Map of Dakota, sent free on application. Mention this paper.

E. P. GATES, Pres. Merchants' Bank, 41 Grand Forks, Dakota.

Iowa First Mortgage Bonds CORNING, IOWA. 7% Net.

"ROYAL" DECLARED THE BEST.

Baking Powder Investigations by Government Chemist Mott.—He declares Royal superior to all others.

The fact that Royal Baking Powder is, in all respects, the best baking powder offered to the public has been established beyond question.

Prof. H. A. Mott, when employed by the U. S. Government to analyze the various baking powders of the market to determine which was the best and most economical, after an extended investigation, reported in favor of the Royal, and it was adopted for government use.

Prof. Mott has continued his examinations of baking powders sold at the present day, and now affirms it as his deliberate judgment, arrived at after most thorough research and a careful examination of the principal brands of the market, that the Royal is undoubtedly the purest and most reliable baking powder offered to the public.

Office, Dr. H. A. Mott, Consulting Chemist, 61 Broadway, New York, Feb. 12, 1885.

*** The Royal Baking Powder is absolutely pure, for I have so found it in many tests made both for them and the U. S. Government.

I will go still further and state that, because of the facilities that the company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportion of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public.

HENRY A. MOTT, Ph.D., etc.

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, May 26.

Several large buildings damaged and much other property destroyed at Alton, Ill., by a violent tornado.

Raymond excursionists robbed by highwaymen near Clark's Station, Cal.

Strike of three hundred stove founders at Albany, N. Y.

Washing ashore at Crescent Beach, Mass., a dead whale, seventy-five to one hundred feet in length.

Death, in the pulpit, of Rev. W. J. Hahn, pastor of the African M. E. church at Des Moines, Ia. His predecessor died in about the same way.

Senator Edmunds called to England by the House of Lords to testify as an expert in regard to points of American law.

Unveiling of the bust of Samuel Taylor Coleridge, in Westminster Abbey; Mr. Lowell making the address.

The Northwest rebellion over. Unconditional surrender of Poundmaker and thirty of his braves to Gen. Middleton.

Another fight reported between Paris anarchists and the police. Several persons wounded.

Suicide of Lieut. J. L. Schock, U. S. N., at Blackbeach near London, Eng.

Wednesday, May 27.

Nearly \$10,000,000 paid out of the United States treasury for pensions during the present month.

Death of Mr. Phineas Allen, at West Newton, Mass., at the age of 83—the oldest teacher in the State.

Auction sale of the Grant mansion, on Chestnut St., Philadelphia, for \$22,500.

The Mormons, influenced by the Edmunds bill, reported as endeavoring to dispose of their property to Eastern capitalists and to migrate to Mexico.

Victor Hugo to be buried in the Pantheon. Elaborate preparations made for the funeral.

Unveiling of the bust of the poet Gray at Cambridge, Eng.; ex-Minister Lowell delivering the oration.

Revolution in Cuba—an expedition of two hundred men under Varona and Maceo, said to have landed at Santiago.

Thursday, May 28.

Four persons killed, and several injured, by the falling of a tenement house in Jersey City.

Collision of two passenger trains on the Old Colony Railroad at Somerset Junction. Only one person seriously injured.

More murders by Indians in Arizona and New Mexico reported.

Destruction, by fire, of the furniture factory of H. Herman Brothers, New York city; the property loss aggregating \$700,000.

The census bill passed at the extra session of the New York Legislature, vetoed by the Governor.

A vast amount of property destroyed by a cyclone in the northeastern portion of Kansas.

Resignation of the superintendent of the Philadelphia mint.

The landing of a revolutionary expedition at Santiago de Cuba a comparatively trivial affair. The filibuster, numbering only fourteen, quickly dispersed by the government troops.

Sheikh Mikil appointed governor of the province of Dongola by the Khedive.

The proposals of England for the occupation of the Sudan by Turkey declined by the Porte.

Friday, May 29.

Rev. H. L. Hastings and Rev. W. F. Davis, of this city, each fined \$30, in the central municipal court, for preaching on the Common without a license.

Miss Grace V. Lord killed by the falling of a derrick on Beacon St., this city. She was a lady of considerable literary reputation, and as a writer known to the public as "Virginia Champlin."

Successful trial trip of the "Dolphin," sailing 93 nautical miles in six hours, at an average speed of 15 and 1-2 knots an hour.

The Youth's Companion building in this city damaged by fire to the extent of \$5,500.

The walls of a furniture warehouse on the corner of Second and Market Streets, Philadelphia, badly shattered by an explosion of benzine, and afterwards entirely destroyed by fire. One person killed.

Defeat of the Apaches under Geronimo in Cook's Canyon, through which they were advancing to escape into Mexico.

Prevalence of a severe rainstorm in portions of Texas. An entire family of five persons drowned, at one place.

Unanimous decision by the Cabinet that there is no warrant of law for reopening the cotton exportation at New Orleans.

The French bark "George Jeanne" run into and sunk by the "City of Rome," off Newfoundland. Twenty-two out of the twenty-four persons on board drowned. Prevalence of a dense fog at the time.

Trujillo, Peru, captured by the Caceras.

The action of the French government in

secularizing the Pantheon, endorsed by the chamber of deputies.

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Arrest at Queenstown, on board the "Nevada," of Arthur R. Marsh, the absconding superintendent of the firm of Koch Sons & Co. of New York.

Burning of the implement factory of John Elliot & Son at London, Ont., the property loss reaching \$200,000.

Death on board the "Nevada," and burial at sea, of Rev. R. L. Stanton, D. D., of Washington, D. C. He was on his way, as a delegate, to attend the fair convention in London.

Monday, June 1.

General observance of Memorial Day by the Grand Army posts and the citizens of Boston and the suburban cities and towns.

Arrival in Chicago of a passenger train on the Wabash, St. Louis & Pacific railroad in charge of a madman, who, before he was captured by the police, succeeded in killing one officer, fatally wounding another, besides injuring several citizens.

Departure of Senator Edmunds for England on the steamer "Aurania."

Occurrence of a battle, according to Battleford advice, between Gen. Strange's forces and Big Bear's band of Indians, the engagement lasting three hours and a half, and the Indians being driven from their quarters.

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For the best cloths, good fits, and best made garments for gentlemen's wear, go to Messrs. C. A. Smith & Co., 18 & 20 School Street. It is one of the most reliable houses in this city, and purchasers can feel sure they are getting the best fabrics in the market.

The many friends of Mrs. E. Manson, will be pleased to learn that she has returned from Florida, and will open the Bay View at Ferry Beach, Me., June 20. This hotel is very pleasantly located, and offers many attractions for all who desire a retreat at the "sea side" free from dust and the confusion of a surging multitude. See advertisement in another column.

Excursions to the Yellowstone National Park.—Messrs. Raymond & Whitcomb's two grand excursions to the Yellowstone National Park (July 23 and August 27) are likely to be largely patronized—that is as largely as the management provides for, the size of each party being limited to the accommodation of two Pullman cars, every person being entitled to a sleeping berth.

The journey to the Park will be made in easy stages with stops at many picturesque points, and also at one of the great wheat farms in Dakota, where it will be seen how the great bonanza wheat farmers carry on operations in harvest time. The tour of the Park will be made in a comfortable manner and more than twice the customary length of time will be devoted to the wonders of that region—the great geysers, springs, falls, Grand Canon, etc. At the Upper Geyser Basin, for instance, where visitors usually stop overnight and part of a day only, the Raymond excursionists will pass six days. Full descriptive circulars ("Twelve Summer Trips") may be had by addressing W. Raymond, 240 Washington Street, Boston.

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Col. Charles Denby of Indiana appointed United States minister to China.

Estimated reduction in the national debt this month, \$5,000,000.

Waco, Texas, and the surrounding country completely inundated; houses and bridges swept away by the recent storm, and the damage to growing crops estimated at \$500,000.

The Afghan boundary question settled at last, Russia having accepted the counter proposals of England. Maruchak and Zulfikar to remain in the possession of the Amer.

Arrest at Queenstown, on board the "Nevada," of Arthur R. Marsh, the absconding superintendent of the firm of Koch Sons & Co. of New York.

Burning of the implement factory of John Elliot & Son at London, Ont., the property loss reaching \$200,000.

Death on board the "Nevada," and burial at sea, of Rev. R. L. Stanton, D. D., of Washington, D. C. He was on his way, as a delegate, to attend the fair convention in London.

Monday, June 1.

General observance of Memorial Day by the Grand Army posts and the citizens of Boston and the suburban cities and towns.

Arrival in Chicago of a passenger train on the Wabash, St. Louis & Pacific railroad in charge of a madman, who, before he was captured by the police, succeeded in killing one officer, fatally wounding another, besides injuring several citizens.

Departure of Senator Edmunds for England on the steamer "Aurania."

Occurrence of a battle, according to Battleford advice, between Gen. Strange's forces and Big Bear's band of Indians, the engagement lasting three hours and a half, and the Indians being driven from their quarters.

My neighbors who have changed their old Golden Eagle Furnace for another have regretted it ever since. I have kept mine and shall get another when I want one.

Tetter, Salt Rheum, Scald Head, etc., will certainly yield to the great alternative effects of the YODINE.

If there is life left in the bulbs, Parker's Hair Balsam will promote a new growth of hair. It costs but little to try. 50 cents.

A RELIABLE MUSIC FIRM.—Self assertion in a boastful way does not seem to be a trait of the John Church Co., of Cincinnati, Ohio, and they are never inclined to assert that it is not fully warranted by the facts. Therefore, when they say that in their new and elegant building they are prepared to furnish "Everything in the line of Sheet Music and Music Books," it means something more than an ordinary statement, and is founded on nearly a half century's careful selection of stock and judicious use of their credit and experience in all departments of the Music business.

See change in form of Cincinnati Bell Foundry Co.'s advertisement in this issue.

A Special Offer to the subscribers of the Zion's Herald.—Mr. J. A. Whipple, 9 Hamilton Place, Boston, kindly offers to lend to each of our subscribers as send the postage necessary to forward it, seven cents, a copy of the interesting work, entitled, "Heaven's Father's House," by J. W. Kimball. Mr. Whipple has lately been in the habit of this lending out good books to those desiring to read them, and he has been greatly encouraged and pleased by the good they have done. Many of our readers will have read Mr. Kimball's excellent writings and possibly this one